UNIONE ACCADEMICA NAZIONALE
Corpus dei Manoscritti Copti Letterari

TWO COPTIC HOMILIES
ATTRIBUTED TO
SAINT PETER OF ALEXANDRIA
ON RICHES, ON THE EPIPHANY

by Birger Pearson and Tim Vivian
with the assistance of Donald B. Spanel

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Preface

This book has its origins in research carried out by Tim Vivian at the University of California, Santa Barbara, in preparation for his doctoral dissertation on Saint Peter of Alexandria, the "Last Martyr" of the Egyptian church (d. 311). (The dissertation was successfully defended in 1985, and published in revised form: *Saint Peter of Alexandria: Bishop and Martyr* [Studies in Antiquity and Christianity 3; Philadelphia: Fortress Press, 1988].) It was my privilege to serve as Dr. Vivian's dissertation advisor, and thus to enter into the work on Peter. Along the way it became clear that the two unpublished Coptic homilies attributed to the Alexandrian bishop deserved separate treatment. I suggested to him that he and I work together to publish the texts of the two homilies, with English translations and discussion of their contents. He agreed, and this book is the result of that joint effort, carried out with many interruptions over the past several years.

We began by producing a preliminary transcription and translation of each of the two homilies, as preserved in Sahidic Coptic in two manuscripts now in the Pierpont Morgan Library, New York: M 602,1: *On Riches*, and M 611,1: *On the Epiphany*. At first we used microfilms of the Morgan manuscripts available to us in the UCSB Library. It soon became evident that M 602,1 presented a special problem: not only is it lacking 18 pages of text, but it is also damaged and almost impossible to read in places, whereas M 611,1 is in very good condition and presents no significant problems. A grant from the Research Committee of the UCSB Academic Senate enabled us to spend a week in the Pierpont Morgan Library in New York in September, 1983, working on the two manuscripts. We were able to make significant improvements in our transcriptions, particularly in the case of M 602,1, where ultra-violet light was used to good advantage. We

also took advantage of our stay in the Morgan Library to study the small papyrus fragment of the Sahidic version of *On Riches* in the Amherst collection of papyri. Eventually, with the cooperation of colleagues in various places (named below) we obtained photographic copies of various other fragments of that homily.

We learned early on in our work that a complete Bohairic version of *On Riches* exists in the manuscript collection of the Vatican Library (Vat. Copt. 61,3), and we ordered a microfilm of it. I was at that time in correspondence with Dr. Donald B. Spanel, and learned from him that he had made a transcription of that Bohairic version from photostatic copies in the W.E. Crum archives of the Griffith Institute, Ashmolean Museum, in Oxford. He kindly sent us his transcription, and from it we were able to make an English translation of the Bohairic, supplying us with the content of the missing portions of the Sahidic version. Subsequently, working with our transcription and translation of the Sahidic, plus our translation of part of the Bohairic material sent by him, Dr. Spanel supplied us with his own complete translation of the Bohairic version of *On Riches*. Finally, in 1986, I was able to study Vat. Coptic 61 in the Vatican Library, and on the basis of autoptic examination of the manuscript to make substantial improvements in the transcription and translation of the Bohairic version of *On Riches*.

In the course of our work on the other homily, *On the Epiphany*, we learned that fragments of other manuscripts exist in Paris, and that Enzo Lucchesi was planning to publish them. (See Lucchesi, *Répertoire des manuscrits coptes (Sahidiques) publiés de la Bibliothèque Nationale de Paris* [Cahiers d'orientalisme 1; Genève: Patrick Cramer, 1981], p. 70.) Lucchesi's plans were confirmed to me in a letter, in which he also stated his intention to publish a complete critical edition of the homily, with French translation, utilizing the Morgan manuscript. Accordingly, we have elected to restrict our publication of *On the Epiphany* to an English translation only, without Coptic text but with an introduction, in view of Lucchesi's stated intentions. (An Italian translation of that homily by Tito Orlandi also exists; see our Introduction.)

This book has been a joint effort throughout. I prepared the initial

drafts of our transcriptions of the Sahidic texts of both homilies, including the fragments, and the Bohairic fragment of *On Riches*. D.B. Spanel prepared the initial transcription of the Bohairic version of *On Riches*. Tim Vivian prepared the initial translations of the Sahidic versions of both homilies, and that part of the Bohairic version of *On Riches* missing from the Morgan manuscript. D.B. Spanel subsequently prepared a translation of the entire Bohairic version, which helped us to refine our final combined translation of the two versions. His notes also proved helpful (those incorporated into this book are indicated with his initials in parentheses: DBS). I prepared the initial version of the Introduction to *On Riches*, Tim Vivian that of *On the Epiphany*. Tim Vivian entered the entire book on disk, using a Macintosh computer. I have assumed final responsibility for the contents of this book, especially the transcriptions and translations, and therefore must bear responsibility for such mistakes as remain.

We have omitted the usual Coptic and Greek word indexes, because the electronic version of the text will soon be available at no cost through Internet, and it will be possible for everyone to retrieve whatever information is required, or even to obtain a concordance, using one of the many currently available packages, such as Tact, Oxford Concordance Program, etc.

Special thanks are due to the Committee on Research of the Academic Senate of the University of California, Santa Barbara, for thegrant that enabled Dr. Vivian and me to spend a week in New York working in the Pierpont Morgan Library; to Mr. William Voelkle, Associate Curator of Manuscripts of the Morgan Library, for gracious assistance during our stay there and for permission to publish the text of M 602,1; to the Research Committee of the American Philosophical Society for a grant that allowed me to travel to Rome to work in the Vatican Library on Vat. Copt. 61; to the Prefect of the Bibliotheca Vaticana Apostolica, Father Leonard Boyle, for his kindness during my visit there and for permission to publish the text of Vat. Copt. 61,3; to Dr. David Johnson, SJ, for supplying us with photostatic copies from the library of the Catholic University in Washington of the Paris and Naples fragments of the homily *On Riches*; to Prof. Dr. Peter Nagel and Doc. Dr. D. Debes for supplying us with a microfilm

of the Leipzig fragment; and, not least, to Prof. Dr. Tito Orlandi, for supplying us with a photostatic copy of the Vienna fragment and with valuable information from his institute archives, and particularly for accepting this book into this series of which he is the General Editor. His careful reading of the finished product resulted in several corrections of mistakes that had escaped our notice. D.B. Spanel wishes to express his gratitude for use of the Crum archives in the Griffith Institute of the Ashmolean Museum, Oxford. Finally, we should not forget St. Peter of Alexandria himself, whose reputation and memory has supplied us with the material for this book.

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Peter of Alexandria

On Riches

Introduction

Among the works extant in Coptic attributed to St. Peter of Alexandria, bishop and martyr (d. 311),[1] is a hitherto unpublished didactic-homiletic discourse preserved in Sahidic and Bohairic versions, variously referred to as a «Discourse on Riches»[2] or an «Encomium on the Archangel Michael.»[3] These two conflicting designations are enough to indicate that the treatise referred to is a composite work, and a perusal of its varied contents shows that definitely to be the case.

One of the notorious problems in the study of Coptic literature in general, including Coptic works attributed to St. Peter, is that of attribution, i.e. pseudonymity.[4] Indeed, a Coptic discourse attributed to any ancient church father might automatically be regarded as spurious, unless very good grounds can be found in favor of

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1. On the life and writings of Peter see Tim Vivian, *St. Peter of Alexandria: Bishop and Martyr* (Studies in Antiquity and Christianity 3; Philadelphia: Fortress Press, 1988); more briefly: Donald B. Spanel and Tim Vivian, «Peter I», in *The Coptic Encyclopedia* 6:1943-47. For discussion of the homily *On Riches* see Vivian, *St. Peter*, 59-62. See also Birger A. Pearson, «Two Homilies Attributed to St. Peter of Alexandria,» in W. Godlewski, ed., *Coptic Studies: Acts of the Third International Congress of Coptic Studies Warsaw, 20-25 August, 1984* (Warszawa: Państwowe Wydawnictwo Naukowe, 1990) 309-13, esp. 311-13; idem, «A Coptic Homily *On Riches* Attributed to St. Peter of Alexandria,» in E.A. Livingstone, ed., *Studia Patristica* (forthcoming).

2. Henry Hyvernat, *A Check List of Coptic Manuscripts in the Pierpont Morgan Library* (New York: privately printed, 1919), 9.

3. T. Orlandi, «La raccolta copta delle lettere attribuite a Pietro Alessandrino,» *Analecta Bollandiana* 93 (1975) 127-32, esp. 129.

4. See Tito Orlandi, «Coptic Literature,» in Birger A. Pearson and James E. Goehring, eds., *The Roots of Egyptian Christianity* (Studies in Antiquity and Christianity 1; Philadelphia: Fortress Press, 1986) 51-81, esp. 71-81; idem, «The Future of Studies in Coptic Biblical and Ecclesiastical Literature,» in R. McL. Wilson, ed., *The Future of Coptic Studies* (Coptic Studies 1; Leiden: E.J. Brill, 1978) 143-63, esp. 152-54; idem, «Literature, Coptic,» and «Cycle,» in *The Coptic Encyclopedia* 5:1450-60, 666-68. Orlandi remarks in a footnote that «some homilies attributed to Peter of Alexandria and Theophilus of Alexandria may be authentic only in part» («Future of Studies,» 153, n. 46).

authenticity. In the case of the writing published here for the first time, which we refer to as the homily *On Riches*, we attempt to find a core of material that may plausibly be attributed to the historical Peter.

In what follows in this introduction, we describe and analyze the homily's contents, the problem of composition and authorship, the manuscript attestation and textual tradition, and the principles and method governing our Coptic transcriptions and English translation.

1. Contents

As noted above, the homily *On Riches* has been designated with two titles, one indicating that the subject of the homily is a discourse on riches, the other an encomium on the archangel Michael. The composite nature of the homily, then, is clear. However, as we shall see, it is only the last part of the homily that has anything to do with the archangel Michael. Up to that point in the text, our homily has more to do with the topic of wealth and its attendant spiritual dangers. There are sections that bear upon other topics as well. This variation in content is reflected in the superscription that has come down to us in the manuscripts:

> A homily delivered by the blessed Abba Peter, Archbishop of Alexandria, concerning those who set their hearts on wealth and their money and their possessions and their power, depriving themselves of what is eternal, setting their hearts only on what is temporal. And he spoke also about the resurrection that will happen to all creation. He also said that man (can)not teach himself, nor is it possible for king or ruler to give him instruction. And he spoke also about those who pervert judgment for the sake of a gift, teaching those great ones everywhere to love the poor. And he said a few (words) also at the end of this discourse concerning the archangel Michael. In (the) peace of God. Amen.[5]

5. Our translation of the Sahidic version (here and elsewhere in this Introduction, except where otherwise noted.). For the minor Bohairic variants see the text and translation, below.

The text as we now have it consists of the following main elements:[6]

1. Proemium (paragraphs 1-13)[7]
2. Address to the rich (14-54)
3. Address to the poor (55-69)
4. Application to church leaders (70-74)
5. Judgment and Resurrection (75-81; 118-119)
6. Encomium on the Archangel Michael (82-117)
7. Peroration and doxology (120-121)

This division already identifies item no. 6, the encomium on the archangel Michael, as an interpolation. But, in fact, our text is more complicated than that, as is evident already in the extraordinarily long proemium.

1. *Proemium* (1-13) The proemium begins with a reference to King Solomon, who preferred wisdom to wealth and power (1 Kings 3:9-11), and continues with comments on Ecclesiastes 11:6 and other scriptures (paragraphs 1-2). But then, suddenly, admonitions are addressed to «teachers» and «watchers over the people» regarding repentance (3-5). The original theme resumes (6), but the text reverts again to concerns and duties of deacons, presbyters, bishops, and teachers (7-12). Included in this material is the following passage (9):

> We do not teach with men-pleasing devices nor with vain ordinances, teaching some to be fearful before us, as I heard in the place where I am hidden on account of the severity of the persecution of the lawless emperors who have risen against the Church, concerning some leaders in the provinces, that they beat men and women.

Here is an «autobiographical» reference to Peter's flight from Alexandria during the persecution,[8] which, however, is better understood as a

6. There are some notable variations reflected in the manuscripts; see Part 3 of the Introduction below, «Manuscript Evidence and Textual Tradition.»

7. The numbered paragraphs refer to our division of the text.

8. For details of this period of Peter's life, see Vivian, *St. Peter* (cit. n.1), 12-40. On Peter and the Melitian schism see also Hans Hauben, «La Première Année du Schisme Mélitien (305/306),» *Ancient Society* 20 (1989) 267-80.

hagiographic addition meant to support and make more explicit the admonition's (and the entire homily's) attribution to Peter.[9] This passage is then followed by an explicit quotation from the *Apostolic Canons* warning clergy not to intimidate people with force (10).[10] The proemium then closes abruptly: «Let us begin the discourse, and let us first of all teach the rich and then (afterwards) come to the poor» (13).

Thus, the material addressed to church leaders cannot be from the hand of Peter, and the shape of the text leads us to the conclusion that an original proemium has been considerably expanded to produce what we now have.

2. *Address to the Rich* (14-54). This section of the text begins with a direct address to a hypothetical rich man, developed in diatribe style: «You (sg.) will say to me,» «I say to you.» The subject is the proper use of wealth that both agree is God's gift (14). This is followed by a rebuke of the rich man for his treatment of the poor (15), interrupted by a third-person elaboration of the rich man's villainy (16, probably a secondary expansion), and a return to the theme, with a reference to Solomon and a quotation of Proverbs 22:2 (17). In what follows, biblical examples of benevolent rich men are cited, viz. Job and Abraham (18-19). Extensive commentary is then given on the story of the rich man Nineve and Lazarus in Luke 16:19-31 (20-29). This is followed by yet another example from the New Testament, the rich man of Luke 12:16-21, whose sudden death prevented him from

9. A similar «autobiographical» passage occurs in another Coptic text attributed to Peter, a supposed letter from exile. See Carl Schmidt, *Fragmente einer Schrift des Märtyrbischofs Petrus von Alexandrien* (TU 20; Leipzig: Hinrichs, 1901). Schmidt regarded this writing as genuine, but Hippolyte Delahaye, in a review of Schmidt's work (*AB* 20 [1901] 101-03), proved conclusively that it is not. For further discussion and other references, see Vivian, *St. Peter*, 57.

10. Canon 19 in the Coptic version (28 in the Greek). See Paul de Lagarde, *Aegyptiaca* (Göttingen: Dietrich Arnold Hoyer, 1883) 216. The *Apostolic Canons* should probably be dated to the second half of the fourth century; cf. e.g. C.H. Turner, «Notes on the *Apostolic Constitutions* II: The Apostolic Canons,» *Journal of Theological Studies* 16 (1915), 523-38.

enjoying the fruit of his labors (30-31), and a paraenesis based on Ecclesiastes 9:12 (32).

At this point the author addresses his audience (now using the second-person plural) with a story about a selfish wealthy man «in this city»[11] whom he had tried without success to convert to a more benevolent way of life. This man thought that he would live to a ripe old age, but died suddenly as a result of a fall from his horse (32-36). This example provides the author with the opportunity for further exhortation, with the observation, «It is not wealth that I was condemning, but I do condemn those who place their confidence in the things of the earth» (37).

Biblical examples of benevolent rich men follow: Job and Abraham again, David and Solomon (38-39). «Solomon's» biblical pronouncement (Ecclesiastes 6:2) about the uncertainty of wealth and the shortness of life (39) provide the opportunity for an application to the wicked rich living now (40) and a resumption of direct address (in 2 sg.) to the «pitiless rich man» (41) whose ultimate fate is prefigured in the case of «Belshazzar the evil-doing king» (Daniel 5:1-30). An apocryphal end is given to Belshazzar here, in what appears to be a later gloss: his body was left unburied and devoured by birds and beasts (42). This direct address concludes with the assurance to the rich man that he is not hated or envied; it is his salvation that is desired (43).

At this point in the text examples from the animal world are suddenly brought in: Some animals, like the (mythical) «Alloe,» are very useful and sweet-smelling (44-46), providing an example for the rich to follow (46-48). Others, like the dung-beetle, are putrid and foul-smelling, like the rich man who trusts only in his wealth (49). There can be little doubt, given the structure of the surrounding text and the nature of this material, that we have to do here with an obvious interpolation, «bestiary» material presumably taken from an Egyptian version of the *Physiologos*.[12]

11. The Bohairic version and S3 add «Alexandria.»

12. W.E. Crum, «Texts Attributed to Peter of Alexandria,» *Journal of Theological Studies* 4 (1903) 387-97, esp. 395, commenting on P 130,5 f. 102 (S4 in our edition; see below). L.Th. Lefort has published fragments of another homily containing similar material on the Alloe: «Coptica Lovaniensia,» *Muséon* 53 (1940), 1-66, esp. 46-48 (no. 42).

The text reverts now to an exhortation of the audience (in 2 plural), picking up on the theme interrrupted by the bestiary material, i.e. salvation in the world to come. The prerequisite is renunciation of possessions for the love of God (50). Peter and the other apostles are prime examples of renunciation (Matt 19:27, 29) (51), but this mandate can be fulfilled with less heroic efforts, such as giving a drink to a thirsty person or buying a book for the church of God (52). The burden of the emperor's taxes[13] are no excuse for failure to seek first God's kingdom (Matt 6:33) (53). The wise hearer will escape the judgment that came to Nineve, and «will bring his ship to the harbor of salvation» (54).

3. *Address to the Poor* (55-69). This section begins with a direct address to the poor man (2 sg.) with a warning against envy of the rich and the observation that an abundance of wealth has its own disadvantages (55). The poor person is like a ship with light cargo that sails even shallow seas without difficulty (56), while the rich person is like a heavily-laden ship that can only ply the deep waters (57).[14] Moreover, there are wicked poor as well as wicked rich; they, too, will be punished (58-59).

At this point in the text the animal world is suddenly invoked again, this time with reference to the lion and subservient beasts (60-61). This passage can be identified as an interpolation, for the text thereafter picks up on the theme of the punishments that await the wicked poor as well as the wicked rich (62).

The exhortation against envy of the rich then resumes (63), with further arguments concerning the disadvantages of wealth, such as ill health caused by excess (64-65). Wealth is good only for those who will manage it in a godly way; poverty is good for the one who can bear it and still be thankful (66). The poor man should not take

13. Note that there is no reference to persecution in this passage, such as occurs in the «autobiographical» material in the Proemium (discussed above).

14. This passage is partially preserved in the papyrus fragment (our S5) edited by Crum; see pp. 33 below.

vengeance on the rich and powerful who mistreat him, for God will avenge him (67). The «three holy youths» (Daniel 3:19-23) were helped by God (68), as was Daniel, whom the beasts could not harm (Daniel 6:19-24) (69).

4. *Application to Church Leaders* (70-74). Once again the argument is interrupted with extraneous material, this time, as in the Proemium, with special exhortations to those bearing the title of «teacher,» «bishop,» «presbyter,» and «deacon» (70). They are to be exemplars of brotherly love (71-74). This passage closes with a quotation from «Paul» (Hebrews 5:1, 3), followed by the saying on the «salt of the earth» (Matt 5:13).

5. *On Judgment and Resurrection* (75-81; 118-119). This material, as it is now constituted, picks up both on the end of the address to the poor (69), and the exhortation to clergy (74):

> Whether clergyman or layman, whether rich man or poor man, let them take heed and know in their heart(s) that there will be a day of requital, and each one will receive according to the deeds which he did, for it is necessary that a day come on which the whole world will be judged (75).[15]

This paragraph continues with reference to the books that will be opened at the Judgment. The next paragraph (76) opens with the statement, «It is necessary for a resurrection to come,» and the material that follows includes teaching on the resurrection and judgment that deals with such issues as the nature of the resurrection body and the circumstances of the parousia, resurrection, and judgment, with arguments based on scripture (76-81). This discussion is interrupted by the encomium on the archangel Michael, but within the encomium some of these themes resume (esp. in 87-96), then in the context of Michael's role in the events of the end-time. The basic theme of

15. This section of the text is best represented by the Bohairic version, quoted here.

resurrection and judgment is abruptly resumed after the encomium at the end of the homily, and just as abruptly concluded (118-119).

The specific resurrection doctrines espoused in these passages, and their relation to Peter's known teaching on the resurrection, are important issues to which we shall return.

6. *Encomium on the Archangel Michael* (82-117). Reference (in 80-81) to the «voice of the archangel» and the «trumpet of God» in Paul's eschatological teaching (1 Thess 4:16; 1 Cor 15:42) provides the occasion for the insertion of the encomium, which begins with the rhetorical question, «Who indeed among the angels is the one whom the Lord will entrust with this fearful judgment and this great declaration?» (82).[16] The encomium consists of the following elements:

a. Michael's role in the judgment and resurrection on the «Day of the Lord» (82-96).

b. Proof from scripture that Michael is the archangel who will blow the trumpet (97-99).

c. Polemic against the doctrine that Michael was installed as chief archangel in place of the fallen Satanael (100-101).

d. A report of Abba Theonas' teaching on the three post-diluvian manifestations of Michael recorded in scripture (102-108).

e. Another report of Theonas' teaching, concerning an event that became the occasion for the establishment of Michael's principal feast day, the 12th of Athōr (Hathōr) (= Nov. 21, Gregorian).

16. For a general discussion of Coptic liturgical, literary, and magical traditions concerning Michael, see above all C. Detlef G. Müller, *Die Engellehre der koptischen Kirche: Untersuchungen zur Geschichte der christlichen Frömmigkeit in Ägypten* (Wiesbaden: Otto Harrassowitz, 1959), esp. 8-35, and the «Quellenteil,» 133-218, 285-317. See also Michel van Esbroek, «Michael the Archangel, Saint,» in *The Coptic Encyclopedia* 5:1616-20. For a still valuable study of the Jewish and Christian Traditions see Wilhelm Lueken, *Michael: Eine Darstellung und Vergleichung der jüdischen und der morgenländisch christlichen Tradition vom Erzengel Michael* (Göttingen: Vandenhoeck & Ruprecht, 1898). See also Johannes P. Rohland, *Der Erzengel Michael, Arzt und Feldherr: Zwei Aspekte des vor- und frühbyzantinischen Michaelskultes* (Beihefte der Zeitschrift für Religions- und Geistesgeschichte 19; Leiden: E.J. Brill, 1977).

a. The rhetorical question with which the encomium begins is answered with reference to scripture: it is the one whom God sent to Daniel «and taught him about what would happen to him,» the one who «became the proclaimer of the first resurrection, that of the Lord» (82), namely Michael (mentioned by name in 84). Unfortunately, the author of our encomium has mistaken the angel Gabriel, featured as Daniel's informant in Daniel 8-12, for Michael![17] Michael as «proclaimer of the first resurrection» is identified with the unnamed angel of Matthew 28:2-7. It is then affirmed that Michael will blow his trumpet to inaugurate the resurrection of the dead and the judgment that is to take place in the «valley of Jehosaphat» (83).[18]

The expected command of God to Michael on the day of resurrection and judgment is given extensive rhetorical elaboration (84-86). But then the homilist addresses a hypothetical unbeliever[19] and argues vigorously for the truth of the future judgment and the bodily resurrection, with liberal references to scripture (87-92). The physical nature of the resurrected body is underscored: «They will all arise in the twinkling of an eye in their own form, and in this single likeness. And this very soul will fly into the body, not in an illusion, but in truth and at that moment» (91). There follows in the text extensive warnings, based on the prophet Amos' woes upon those desiring the «Day of the Lord» (93)[20] and on Jesus' apocalyptic instruction (94-96).[21]

17. See esp. Daniel 9:21. Michael is mentioned by name in Gabriel's revelation at Daniel 10:13, 21; 12:1. In accord with the supreme importance attached to Michael in Coptic tradition, our author has assigned even Gabriel's role to him. John of Parallos, however, correctly identifies Gabriel as the revealer of Daniel 8-9; see Müller, *Engellehre*, 41 and 167, and Arnold van Lantschoot, «Fragments Coptes d'une homélie de Jean de Parallos contre les hérétiques,» in *Miscellanea Giovanni Mercati*, vol. 1: *Bibbia – Letteratura Cristiana Antica* (Studi e Testi 121; Città del Vaticano: Biblioteca Apostolica Vaticana, 1946), 296-326, esp. 325.

18. Joel 3:1,12. On this role of Michael in Coptic tradition, see Müller, *Engellehre*, 11, and texts cited.

19. Inspired in part by Paul's diatribe partner in 1 Corinthians 15:35.

20. Amos 5:18-20.

21. Matthew 24:20-21.

Reference is then made again to the blowing of Michael's trumpet to signal these events.

b. The identity of the angelic trumpeter is discussed in rhetorical response to a skeptical questioner who asks, «How does this man know that it is Michael who will blow the trumpet at the coming of the Lord?» (97). The first «proof» is the scriptural reference to an «archangel» in 1 Thessalonians 4:16 (98). Our author assumes, with Coptic tradition generally,[22] that Michael is the most obvious angel to be assigned the title «archangel.» The second «proof» is the aforementioned appearance to Daniel to explain his visions of the end.[23] Our author boldly puts into Michael's mouth a self-identification: «I am Michael, the commander-in-chief (ἀρχιστρατηγός) of the Lord's army" (99), no doubt identifying Michael as the ἀρχιστρατηγός referred to in Daniel 8:11.[24]

c. Our encomium takes up next the topic of Michael's installation in heaven as the intercessor for all humanity before God. A «heretical» version of this installation is attacked, according to which Michael was appointed in place of the devil when the latter was cast out of heaven (100). The «heretical» version also gives the reason for the devil's banishment: he had refused to worship the newly created Adam (101).

It is of interest to note here that both of these «heretical» traditions are rooted in ancient Jewish apocryphal traditions (e.g. *Life of Adam and Eve* 12-16; *2 Enoch* 29) and are given further elaboration in a

22. See Müller, *Engellehre*, 8.

23. See par. 82 and n. 17, above.

24. The epithet *archistrategos* for Michael is common in Coptic tradition (Müller, *Engellehre*, 19) and is based on Jewish tradition (e.g. *2 Enoch* 22:6; cf. Joshua 5:14). On the Jewish traditions see Lueken, *Michael* (cit. n. 16), 13-31, esp. 26f.; cf. also, for Christian material, Rohland, *Erzengel Michael* (cit. n. 16), esp. 50-65, 105-37. Rohland (ibid. 50-54) underscores the importance of Origen's interpretation of Joshua 5:14 (*Selecta in Jesum Nave*, PG 12:821f.) for the development of this idea in subsequent Christian Michael traditions.

Coptic apocryphon called *The Book of the Installation of the Holy Archangel Michael*, extant in a complete Sahidic version and an incomplete Fayumic one found in the Monastery of the Archangel Michael in the Fayum.[25] Presented in the form of a revelation of the risen Jesus to his disciples on the Mount of Olives, it describes how the devil, also called Mastema[26] and Saklatabaoth,[27] was created as chief of the seven archangels, with Michael in second place. When the devil refused to worship Adam, he was thrown out of heaven. This took place on the 11th of Athōr; on the 12th Michael was installed as chief of the archangels in first place. The installation of Michael on the 12th of Athōr is the occasion for the festival of Michael observed on that day.

This version of primal history, based as it is on various apocryphal traditions, was vigorously refuted by John, Bishop of Parallos, in a homily against heretical books, composed around A.D. 600.[28] Indeed, the very first of the heretical books attacked by John is *The Installation of Michael*![29] Bishop John refutes the teaching that Michael was installed on the 12th of Athōr, and asserts that he was honored by God in first place even before the devil's revolt. John also attacks the teaching concerning the command to worship Adam, but the

25. M 593 ff. 1r-30v and M 614 ff. 1r-8v. See C.D.G. Müller, *Die Bücher der Einsetzung der Erzengel Michael und Gabriel* (CSCO 225-26; Scriptores Coptici 31-32; Louvain: Secrétariat du Corpus SCO, 1962). The title occurs at the end of the Sahidic version, par. 21 (in Müller's arrangement of the text). Cf. also Müller's discussion and summary of this text in *Engellehre*, 13-15, 187-208.

26. *Jubilees* 10:8 et passim; several of the Dead Sea texts, e.g. 1QM 13:4, 11; CD 16:5. The name is derived from the word for «hostility» in Hosea 9:7: *mastēmāh*.

27. A combination of «Sakla(s)» and «Sabaoth.» These names are assigned to the foolish or wicked demiurge in Gnostic sources. «Saklas» means «fool» in Aramaic: *saklā*. For discussion see Birger A. Pearson, «Jewish Haggadic Traditions in *The Testimony of Truth* from Nag Hammadi (CG IX,*3*),» ch. 3 in Pearson, *Gnosticism, Judaism, and Egyptian Christianity* (Studies in Antiquity and Christianity 5; Minneapolis: Fortress Press, 1990), 47-49.

28. Van Lantschoot, «Fragments Coptes» (cit. n. 17).

29. See discussion in Müller, *Engellehre*, 15; 166-67.

fragmentary manuscript containing his homily breaks off before that part of the text that contained his refutation.[30]

The author of our encomium adopts a position akin to that of John of Parallos.[31] He denies that the devil occupied Michael's position before his fall (100). He also denies that the devil was cast out because of his failure to worship Adam; rather, it was because he wanted to make himself equal to God (101). However, it cannot be assumed that the author of our encomium knew the *Installation of Michael*. On the contrary, he uses another name for the devil, «Satanael,»[32] and attributes the «heretical» doctrines to an apocryphal «Genesis» composed, according to the Sahidic version, by an unknown person called «Enotes» (100) or «Sietes» (101). The Bohairic version changes these names to «Isidore,» thus assigning the false teachings to a well known heretic from the past, Isidore, son of Basilides.[33]

We can conclude from all this that the doctrines attacked in our encomium, and those espoused in the *Installation of Michael*, reflect a strand of Michael lore and piety that was favored among some monks and clerics in Egypt, and rejected among others who favored a different one. But it is strange, to say the least, that both strands seem to have been present in the same monastery![34]

d. Our encomium continues with an account of three earthly

30. Van Lantschoot, «Fragments Coptes,» 318 (text), 326 (translation).

31. This passage in our encomium is discussed by Müller, *Engellehre* , 15-16.

32. Mistakenly rendered «Sanatael» in the text (S). For the name Satanael for the devil in Jewish sources, see e.g. *2 Enoch* 18:3; 29:4; 31:4; also *3 Baruch* 4:8; 9:7 (Slavonic version, «Samael» in the Greek version).

33. Hippolytus, *Refutatio* 7.20.1; Clement of Alexandria, *Stromateis* 2.113-14; 3.1-3; 6.53.

34. This assumes that paragraphs 100-101 of *On Riches* occurred in the Morgan manuscript (S1), which lacks the entire quire corresponding to paragraphs 52-103. All of the Morgan manuscripts, including M 593 and M 614 containing the *Installation of Michael*, came from the same monastery, near Hamouli in the Fayum. Cf. note 25 and discussion below, pp. 31-32.

manifestations of the Archangel Michael. This information is said to have been supplied by Abba Theonas, «my father who raised me.» The reference is, of course, to the predecessor of Peter, Theonas (Bishop of Alexandria 282-300),[35] one that is meant to support the claim for Petrine authorship of the encomium.[36] According to Theonas' report, God had prohibited the angels from descending from heaven after the devil's fall, until, after the Flood, he allowed two angels to visit Abraham under the tree of Mamre (Genesis 18:1-9). The two are the great archangels Michael and Gabriel, and «this is the first time an angel came upon the earth after God had ceased from his wrath» (103); it became the occasion of an annual festival (102-104).

The second appearance of Michael took place when he appeared to Joshua (Joshua 5:13f.) and helped him smite the twenty-nine gentile kings (Josh 12:24) and destroy the walls of Jericho (Josh 5:20-21). This took place on the 12th of Athōr (105). The third earthly manifestation of Michael took place when he helped Daniel escape harm from the lions (Daniel 6:22). This also took place on the 12th of Athōr (106).[37]

35. Not much is known about Theonas. The 10th-century bishop-historian Severus ibn al-Muqaffa (*History of the Patriarchs of the Coptic Church of Alexandria*, ed. and trans. B. Evetts [Patrologia Orientalis 1:2; Paris: Firmin Didot, 1948]) reports that he built a church in Alexandria (one well known from other sources; see n. 61 below) and played a prominent role in the life of the young Peter, his future successor (see Vivian, *St. Peter*, 12-13). We know from P. Amherst 3a (see below) that Theonas had been a steward of his predecessor Maximus (264-282).

36. The phrase «my father who raised me» occurs elsewhere in Petrine pseudepigrapha, e.g. in a letter edited by Crum («Texts Attributed to Peter of Alexandria» [cit. n. 12], 391f.), and is repeated in our encomium in par. 109.

37. The Sahidic version dates all three manifestations (the first only implicitly) on the 12th of Athōr; the Morgan manuscript containing S1 is in its entirety a synaxary for Athōr 12 (see below). The Bohairic version, on the other hand, assigns the three manifestations respectively to Paōni 12 (June 19), Paōni 26 (July 3), and Athōr 12. The 12th of Paōne (Bohairic Paōni), and of every month, is a Michael day; the 26th commemorates the «prophet» Joshua. On the Coptic calendar see Otto F.A. Meinardus, *Christian Egypt Ancient and Modern* (2nd rev. ed. Cairo: American University in Cairo Press, 1977), 72-130; Aelred Cody, «Calendar, Coptic,» and Cérès Wissa Wassef, «Calendar, Months of Coptic,» in *The Coptic Encyclopedia* 2:433-36, 438-40.

The encomiast then exhorts his hearers to come to the church that bears the name of the Archangel Michael (107)[38] and celebrate the role of Michael as intercessor for the human race (108).

This account of three earthly manifestations of Michael, credited to Theonas, might usefully be compared to another Michael encomium, one featuring twelve days of such manifestations. That encomium is part of a composite homily on St. Michael and on the «Good Thief» (Luke 23:39-42) preserved in Bohairic and attributed to St. John Chrysostom.[39] The twelve manifestations of Michael, constituting the second part of the homily, are as follows:

1. 12th Paōni (June 19): Visit to Abraham at Mamre (Gen 18:1-8).
2. 26th Paōni (July 3): Destruction of Sodom and Gomorrah (Gen 19:1-19) and appearance to Joshua (Josh 5:13f.).
3. 12th Pamenōth (March 21): Visit to Jacob at Bethel (Gen 35:1-15) and Jacob's dream (Gen 28:12).
4. 24th Pachōn (June 1): Visit to Manoah to announce the birth of Samson (Judges 13:1-5), and to David at the threshing floor of Ornan (1 Chron 21:9-30).
5. 24th Parmūthi (May 2): Appearance to Nebuchadnezzar concerning the captivity of Jerusalem,[40] and to Daniel for wisdom to interpret

38. This indicates that the encomium, either in whole or in part, was composed for worship services at a church or chapel dedicated to Michael. There were, of course, many such. The first one known in Egypt is the one that had formerly been a temple of the god Kronos (Saturn), converted by Bishop Alexander of Alexandria (313-326) into a sanctuary named for the archangel Michael. See H. Leclercq, «Alexandrie (Archéologie),» in F. Cabrol, ed., *Dictionnaire d'archéologie chrétienne et de liturgie* (Paris, 1907), vol. 1, 1098-1182, esp. 1107f.; cf. also Barbara Tkaczow, «Archaeological Sources for the Earliest Churches in Alexandria,» in Godlewski, *Coptic Studies* (cit. n.1), 431-35, esp. 434.

39. Vat. copt. 58 ff. 24r-34v (10th century). See Jean Simon, «Homélie copte inédite sur S. Michel et le Bon Larron, attribuée à S. Jean Chrysostome,» *Orientalia* 3 (1934), 217-42; 4 (1935), 22-34. Cf. Müller's summary in *Engellehre*, 169-73.

40. This is not in scripture, and may be a Coptic legend. See Simon, «Homélie copte,» *Orientalia* 4:226 (cit. n. 39).

dreams (Dan 1:17-2:45).

6. 12th Pachōn (May 20): Manifestation to Habbakuk to transport him to Babylon (Bel and the Dragon 33-39).
7. 29th Pamenōth (April 7): Visit to roll the stone from the Savior's tomb (Matt 28:2-7).
8. 12th Mechir (Feb 19): Manifestation to bless the fruits of the earth.
9. 12th Parmūthi (April 20): Visit to release Peter from prison (Acts 12:6-11).
10. 12th Paopi (Oct. 22): Visit to prepare Cornelius for baptism by Peter (Acts 10:1-48).
11. 10th Pamenōth (March 19): Visit to give Constantine victory over the Persians by the sign of the cross.[41]
12. 12th Athōr (Nov. 21): Visit to destroy the idol Buchis in Alexandria in the days of Eumenios.

This list of angelophanies[42] is apparently an expansion of earlier lists such as we have in our encomium. It adds items not based on scripture, such as the originally separate legend of the destruction of Buchis which concludes our encomium, and to which we now turn.

e. Our encomium continues with another account credited to Abba Theonas, an event that is set in the days of Abba Eumenios «when he was archbishop in Alexandria» (109).[43] An idol worshipped by the

41. Constantine's victory over the Persians is a Coptic legend. For references see Simon, ibid., 4:227, n.5. But, as Müller points out (*Engellehre*, 171), Michael does not occur in the extant sources for the legend. The 10th of Pamenōth commemorates the Invention of the Holy Cross by Helena and its recovery from the Persians by Heraclius; see Meinardus, *Christian Egypt*, 106.

42. The third part of that homily consists of a list of Michael's benefits to humanity, twelve of them.

43. In par. 111 he is said to have been the seventh (S) or sixth (B) from St. Mark the Evangelist. Eumenios (Eumenes) is listed as seventh in the tradiüonal list of Alexandrian bishops (130-142), i.e. the sixth successor of St. Mark. Nothing is known of him, nor could Severus (cit. n.35, above) add anything to the bare notations supplied by Eusebius (*Hist. Eccl.* 4.5.11) except his feast day, the 10th of Babah (Paope, Nov. 20).

pagans in Alexandria and in all Egypt was honored with a special festival on the 12th of Athōr every year. This idol's name was Buchis (109-111).[44] As one such festival was approaching, Eumenios summoned pious monks and clergy and prayed to God to send the archangel Michael to destroy the idol (112). On the day of the festival the pagans went into the temple of Buchis to get the idol for the festival, and they found it broken in pieces. The temple fell on them and they died (113). The rest of the pagans, seeing that this was a divine act of the archangel Michael, became Christians. This occurred not only in Alexandria but in all Egypt (114).

Then Abba Eumenios wrote a letter to his fellow archbishops Abba Euodius of Antioch,[45] and Abba Theodore of Rome,[46] suggesting the establishment of a festival on the 12th of Athōr in honor of the archangel Michael (115). The «archbishops of the great sees» all consented to this in a letter to Eumenios (116).[47] Eumenios proclaimed the festival not only for Egypt but for the Libyan and Ethiopian churches as well, and added a festival on the 13th of Athōr to commemorate Michael's «fellow minister Gabriel, the messenger of our freedom» (117).[48]

This story of the destruction of the idol Buchis by the archangel Michael, though obviously a piece of pious fiction, may be a deformed

44. ⲃⲱⲱⲍ = Buchis, sacred bull of Hermonthis; see J. Cerný, *Coptic Etymological Dictionary* (Cambridge: Cambridge University Press, 1976), 29. Cfr. also Siegfried Morenz, *Egyptian Religion* (Trans. Ann E. Keep; Ithaca, NY:, Cornell University Press, 1973), 260.

45. Euodios is mentioned by Eusebius (*Hist. Eccl.* 3.22) as the first bishop of Antioch and the immediate predecessor of Ignatius.

46. There was no «Theodore of Rome» until the seventh century: Pope Theodore (the 75th in succession, 642-649); see Raymond Davis, trans., *The Book of Pontiffs* (*Liber Pontificalis*) (Liverpool: Liverpool University Press, 1989), 67.

47. The homily attributed to St. John Chrysostom (n. 39, above) cites this event as the occasion not only for the special festival of 12th Athōr but also for the commemoration of St. Michael on the 12th of every month

48. Athōr 13 is still a day of commemoration for the archangel Gabriel in the Coptic church. On Gabriel in Coptic tradition, see Müller, *Engellehre*, 36-47; 218-39.

reflex of traditions associated with a festival celebrated in the month of Hathōr in the temple of Kronos in Alexandria, and that temple's transformation in the days of Bishop Alexander into a church dedicated to St. Michael,[49] though that event is now associated in the (Arabic) *Synaxarium* with the other main festival of Michael, the 12th of Paone (June 19).[50]

7. *Peroration and Doxology* (120). The peroration picks up on the theme of judgment enunciated earlier (75), with an exhortation to the audience to be prepared for the coming of the Lord. A trinitarian doxology concludes the homily.

2. *Authorship, History of Composition*

As has already been indicated, our homily is a composite work which, as such, certainly cannot be attributed to Peter I of Alexandria. The Encomium on the Archangel Michael (82-117), on the basis of its contents, can hardly be dated to a period earlier than the sixth or seventh century. Its incorporation into the homily *On Riches* should be dated even later, perhaps as late as the ninth century.[51]

We have also noted in our previous discussion indications of interpolation, such as the «autobiographical» (really hagiographic) and other additions to the Address to the Rich (16, 44-49), a «bestiary» addition to the Address to the Poor (60-61), and an added section consisting of admonitions to church leaders (70-74). However, once the

49. See esp. the *Annales* of Eutychius of Alexandria, *PG* 111, col. 1005; and cf. n. 38, above.

50. Cf. Simon, «Homélie copte,» *Orientalia* 4:228, n. 1.

51. This is the approximate date of the earliest extant manuscript, S1 (see below; we assume that the seventh-century papyrus codex represented by a fragment containing part of *On Riches* [S5, see below] did not contain the Encomium). This judgment concerning the composition of our present homily coheres with what Tito Orlandi says of the type of Coptic literature produced during the «period of decline» in that literature's history (9th-11th centuries), characterized by recasting and reassembling of older materials; see *The Coptic Encyclopedia* 5:1458-59.

suspected interpolations are set aside, we can see in the remaining material a well constructed core homily *On Riches*, such as could arguably have been translated from a Greek text composed as early as the fourth century.

On the other hand, the extensive material on judgment and resurrection (75-81; 118-119) cannot be considered as part of the core homily, although some sort of eschatological paraenesis such as is reflected at the beginning of the section (75) might be attributable to it as part of a concluding peroration (120). We can thus isolate from our extant homily a core homily comprising the following parts:

1. Proemium (1-2 + 6 + 13).
2. Address to the Rich (14-15 + 17-43 + 50-54).
3. Address to the Poor (55-59 + 62-69).
4. Eschatological Paraenesis, Peroration (75? + 120).

Can this core homily be attributed to Peter of Alexandria? While no definitive answer can be given to this question, a plausible case for Petrine authorship can be built on the basis of circumstantial evidence supplied by the text as to a) its Alexandrian setting, b) the social, economic, and political situation of its author and addressees, and c) the presence of «deutero-Petrine» expansions in the composite text that we have.

a. The core homily's Alexandrian setting is clearly reflected in the text, with a specific reference to the city (33), a metaphorical reference to its famous harbor (54), and a scolding reference to its vivid theater life (14).[52] Moreover, a typically Alexandrian Christian (Origenist) allegorical interpretation is given for Ecclesiastes 11:6 in the Proemium (2 and 6).[53]

52. For a more extensive discussion of these items, see Pearson, «A Coptic Homily *On Riches* » (cit. n.1).

53. A similar interpretation of Ecclesiastes 11:6 is attributed to Origen in the Catena on Ecclesiastes of Cod. Barber. gr. 388, and is also attested in Olympiodorus' commentary on Ecclesiastes. See Sandro Leanza, *L'esegesi di Origene al libro dell'Ecclesiaste* (Reggio Calabria: Edizione Parallelo 38, 1975), esp. 20 and 80-82.

b. The theme of our homily is the proper use of wealth, which immediately implies that the community addressed contained wealthy members.[54] Throughout the discourse our homilist takes pains to stress that he does not condemn wealth *per se*, only the wrong use of it. God gives wealth to people to spend benevolently (καλῶς), not wickedly (κακῶς) (14). He illustrates this point with biblical examples of benevolent wealthy men such as Solomon, Job, Abraham, and David (1-2, 18-19, 38-39). The picturesque description of Nineve's diet (28) indicates knowledge, if disapproval, of the lifestyles of affluent Alexandrians. The dominical saying on renunciation in Matthew 19:29 is softened with reference to giving water to the thirsty or (in the Bohairic version) buying a book for the church (51-52).[55]

Evidence from the third century helps us to reconstruct a historical context for the social and economic setting of our text. A wealth of information is provided concerning the Alexandrian church and its social setting in the early third century by Clement of Alexandria,[56] especially in books 2-3 of his *Paedagogus*, which present a vivid picture of affluence in the Christian community and the temptations posed by a pagan urban environment. We also recall that Clement wrote an extended homily on wealth, *The Rich Man's Salvation (Quis dives salvetur)*. Indeed, it is likely that our homilist was acquainted with this homily. Compare, for example, our homily's opening statement in its Address to the Rich (14) with the following remarks in Clement's homily:

54. For more extensive discussion of these points see Pearson, «A Coptic Homily *On Riches.*»

55. Is the «church of God» mentioned in par. 52 the one built by Theonas? Cf. nn. 35 and 61.

56. For a recent treatment of Clement's views on wealth, with bibliography, see Justo L. González, *Faith and Wealth* (San Francisco: Harper & Row, 1990), 112-18. Cf. also Gildas Hamel, *Poverty and Charity in Roman Palestine, First Three Centuries C.E.* (University of California Publications: Near Eastern Studies 23; Berkeley/Los Angeles: University of California Press, 1990), ch. 7: «Views on Poverty and Wealth in the Gentile Church,» 222-38.

(Wealth) has been prepared by God for the welfare of men. You can use it rightly; it ministers to righteousness. But if one uses it wrongly (κακῶς), it is found to be a minister of wrong. We must not therefore put the responsibility on that which, having in itself neither good nor evil, is not responsible, but on that which has the power of using things either well (καλῶς) or badly (κακῶς) as a result of choice.[57]

We can safely assume that the socio-economic situation of the Alexandrian Christian community did not dramatically decline in the period following Clement (however difficult the economic conditions may have been in the Empire generally). We have some interesting evidence from the time of Bishop Maximus (264-282) that indicates that the Alexandrian church had become a banking institution: Papyrus Amherst 3a.[58] It is a letter from an Egyptian Christian, writing from Rome to fellow Christians in the Arsinoite nome, with instructions to make a certain monetary deposit in Alexandria with «Maximus the Pope» (Μάξιμον τὸν πάπαν, col. iii, l. 15), giving it into the hands of the bishop's agent, Theonas (l. 14).[59] We can see from this letter, too, that Peter's predecessor Theonas (282-300) had played a prominent role in the financial affairs of the church.[60] The construction of a church building under Theonas' episcopacy[61] also tells us something of the socio-economic situation of the Alexandrian church in the period just prior to Peter's own succession to the Alexandrian

57. *Q.D.S.* 14, trans. G.W. Butterworth in the LCL edition. For Clement's treatment of Matthew 19:29 see *Q.D.S.* 21-22.

58. B.P. Grenfell and A.S. Hunt, eds., *The Amherst Papyri*, Part I (London: Oxford University Press, 1900), 28-30.

59. For a full discussion see Adolf Deissmann, *Light from the Ancient East*, (rev. ed. trans. L.R.M. Strachan; New York: Harper & Row, 1927; repr. Grand Rapids MI: Baker, 1978), 205-13. For additional discussion and bibliography see Graydon F. Snyder, *Ante Pacem: Archaeological Evidence for Church Life Before Constantine* (Macon GA: Mercer University Press, 1985), 152-53.

60. Cf. n. 35, above.

61. On the Church of Theonas see esp. Leclerq, «Alexandrie» (cit. n. 38). Cfr. also Birger A Pearson, Earliest Christianity in Egypt: Some Observations," in Pearson and Goehring *Roots* (cit. n.4), 132-159, esp. 151-52.

see in A.D. 300. We should assume that this relatively favorable situation prevailed during the first two or three years of Peter's episcopacy, that is, until the dramatic outbreak of persecution under Diocletian in February, 303.[62]

c. A plausible historical setting for our core homily having been established, i.e. the earliest period of Peter's episcopacy (300-303), we now consider the nature of the various additions to the homily, and how these bear upon Petrine authorship of the Urtext. We suggest that the various hagiographic elements that we have identified as later interpolations, such as the «autobiographical» references, were added to a homily that had been handed down in the Egyptian church as a work of Peter. These additions served to make explicit the tradition of authorship that was only implicit in the received text.

The Petrine authorship of the core homily can be further supported by comparing it with the known works of Peter. As is well known, Peter's oeuvre has not survived intact. He is best known for his *Canonical Letter*, or *Canons* on penance, but we also have evidence of theological treatises on the nature of Christ and on the soul, works on the resurrection, paschal and other homilies, and letters.[63] Petrine material that especially bears comparison with our homily are a) a Greek fragment of a homily,[64] and b) various fragments on the resurrection.[65]

The homiletic fragment, short as it is, contains exhortations and warnings of the sort that we find in our homily, including warnings of judgment to come which can be compared to passages in our text (par. 75 and the peroration):

It is not burdensome for me to speak concerning the kingdom of heaven and judgment and retribution in the day of Christ our God, but

62. For discussion see Vivian, *St. Peter*, 15-18

63. See Vivian, *St. Peter*, esp. 51- 192.

64. J.M. Heer, «Ein neues Fragment der Didaskalie des Märtyrbischofs Peter von Alexandrien,» *OrChr* 2 (1902) 344-51; Vivian, *St. Peter*, 58- 59.

65. Translations in Vivian, ibid., 132-35; discussion, ibid., 100-05.

(it is difficult) for you to receive the secure oil and unguent of immortality.[66]

The Petrine fragments on the resurrection are of two kinds, fragments preserved in Greek probably giving Peter's genuine teaching, and fragments preserved in Syriac that are based on Peter's teachings but are, in fact, expansions and «corrections» of it. So, whereas Peter interprets Paul's resurrection doctrines (1 Cor 15, etc.) to mean that the dead change their form in the resurrection and receive different bodies, the Syriac expansions «correct» these interpretations to mean that this body of flesh is the one that arises in the resurrection.[67]

What is interesting is that our homily's extended teaching on the resurrection (76-80, 87-96) contains the same basic doctrine as that espoused in the «deutero-Petrine» material found in the Syriac fragments. Thus, the resurrection material tacked onto the original homily *On Riches* consists, in the main, of teachings that derive from the Peter tradition, i.e. as reinterpreted in the course of transmission, such as we see in the case of the Syriac fragments. The tradition of Petrine authorship of the core homily provided the occasion for the addition of this deutero-Petrine resurrection teaching at the end. This tradition of authorship could then be buttressed by later editors with the addition of the «autobiographical» (9)[68] and pastoral (3-5, 7-12, 70-74) material.[69]

As for the «bestiary» and other rhetorical additions (16, 44-49, 60-61), these could have been added at any stage in the development of the homily as we now have it.

66. Vivian's translation, ibid., 59.

67. Cf. Vivian's discussion of these differences, ibid. 100-105.

68. The «autobiographical» passages in the Encomium on the Archangel Michael referring to Theonas (102, 109, 117) may have been supplied by the editor who added the encomium to the expanded edition of the homily *On Riches*.

69. The admonitions to church leaders reflect the memory of St. Peter as a benevolent pastor. The material on repentance (3-5) may, in fact, represent a distant echo of Peter's teachings in the *Canonical Letter*, on which see Vivian, *St. Peter*, 139-95.

Thus, the homily *On Riches* as it appears now in our Sahidic and Bohairic versions has an extended compositional history: from a putative early fourth-century Alexandrian Greek Urtext (if, as we have argued, Peter was the original author) to a composite product of the Coptic monasteries of Upper Egypt and the Fayum into the ninth century and later. This compositional history continues as the text is transmitted, first in Sahidic and then in Bohairic, with textual expansions and other changes made by the monastic scribes.

3. Manuscript Evidence and Textual Tradition

The homily *On Riches* is partially preserved in five Sahidic manuscripts and completely preserved in one Bohairic manuscript, plus a small fragment from another. We have designated these manuscripts respectively S1-5 and B1-2.

S1 is M602, the most important Sahidic manuscript containing the homily. M602, a vellum codex in the collection of Coptic manuscripts of the Pierpont Morgan Library in New York,[70] is a synaxary for Athōr 12 in the calendar of the Egyptian Church (Nov. 21), a feast day of St. Michael Archangel. The manuscript was inscribed and illuminated in the 9th century, and found, together with some 59 other vellum codices, at the site of the Monastery of St. Michael at Hamouli, on the southern edge of the Fayum region of Egypt. The homily *On Riches* is contained in folios 2 recto through 14 recto.[71] Unfortunately, an entire quire is missing from the manuscript, eight leaves (folios) or sixteen pages of text (some 39% of the total). The pages are numbered from 1 (ⲁ) to 41 (ⲙⲁ); the missing portion consists of pages 19-34, corresponding to the second half of paragraph 52 through the first few lines of paragraph 103 according to our arrangement of the text.

70. See H. Hyvernat, *Check List*; and idem, *Bibliothecae Pierpont Morgan codices coptici photographice expressi...* (Romae, 1922).

71. Six other homilies are contained in the same manuscript, three attributed to Severianus of Gabala and three to Athanasius of Alexandria; all contain material pertaining to the Archangel Michael. (The first folio is an uninscribed, decorated frontispiece.)

The manuscript's folios measure, on the average, ca. 35 cm. high and 27 cm. wide. It is inscribed in double columns containing from 29-32 lines of text, written in large uncial letters, with minimal punctuation and superlinear marks. The folios have suffered some loss from worms and corrosion caused by the colored substances used for decoration. The worst damage has resulted in loss of material in the bottom outside portion of all of the leaves (column b, bottom on a recto page; column a, bottom on a verso page).

S2, S3, and S4 represent manuscripts taken from the famous White Monastery of St. Shenoute, identified as such by Tito Orlandi, who designates them respectively as Cod. DB, BI, and U.[72] S2 consists of six continuous leaves from the Coptic manuscript collection of the Bibliothèque Nationale in Paris, as follows: P131,5: 43 recto and verso; P131, 3: 81rv, 82 rv, 83 rv, 84 rv, and 85 rv. The pages, inscribed in double columns, are numbered from 99 (ϥ̅ϴ̅) to 110 (ρ̅ι̅). The preserved material corresponds to paragraphs 4-35 in our arrangement of the text.

S3 consists of six leaves, or portions thereof, from manuscript collections in Paris (Bibliothèque Nationale), Vienna, and Naples, as follows: P131,7: 49 rv, Österreichische Nationalbibliothek K 9429 rv; P130,5: 61 rv, Codex Borgianus Bibliothecae Nationalis Neapolitanae IB 14, no. 461 (two folios, recto and verso = Zoëga no. 288);[73] and P131,5: 38 rv. The last-named folio was published by Walter Crum in 1903.[74] The pages, inscribed in double columns, are numbered as follows: 13-14 (ιγ̅-ιδ̅), 19-20 (ιϴ̅-κ̅), 35-36 (λϵ̅-λϛ̅), 39-42 (λϴ̅-μβ̅), and 47-48 (μζ̅-μη̅). The preserved text corresponds to paragraphs 24-27, 36-39, 73-78, 83-91, and 99-102, or parts thereof, according to

72. T. Orlandi, «La raccolta copta,» supplemented by personal information kindly supplied to us by Professor Orlandi.

73. Georg Zoëga, *Catalogus codicum copticorum manuscriptorum qui in Museo Borgiano Velitris adservantur* (Romae: Typis sacrae congregationis de propaganda fide, 1810) 632.

74. W.E. Crum, «Texts Attributed to Peter» (cit. n. 12), 395-97.

our arrangement of the text. S3 serves to fill in part of the major lacuna in S1, though it represents a different Sahidic recension (see below).

S4 is a single leaf from the Paris collection, P130,5: 102 rv. The pages, inscribed in double columns, are numbered 35-36 (λϵ̅-λϛ̅), and contain portions of paragraphs 43-47 in our arrangement of the text. It was published by Walter Crum in 1903.[75]

S5 is a small fragment from a papyrus codex, one of the papyri from Hou in Upper Egypt acquired in 1905-6 by Lord Amherst of Hackney, and shortly thereafter purchased by J. Pierpont Morgan. It is now part of the collection of Coptic papyri in the Pierpont Morgan Library in New York. The Amherst papyri were published in 1913 by Walter Crum and are dated by him to the 7th century.[76]

The fragment containing the Peter material is designated by Crum as «Folio 5» of Theological Text no. 10, an «unidentified sermon.»[77] «Folio 5» was subsequently identified as part of a manuscript containing our homily.[78] On the basis of autoptic examination of the five fragments of Theological Text No. 10, we have concluded that «folio 5» was inscribed by a different hand from that of fragments 1-4; it also appears to have come from a different papyrus codex. Crum refers to the side of the fragment showing vertical fibers as recto, and the horizontal-fiber side as verso. But the order of the extant text shows that the reverse is the case, thus indicating that the fragment comes from the second half of a quire.

The fragment measures 13.2 cm. high and 13.6 cm. wide. It is

75. Ibid., 394-95.

76. W.E. Crum, *Theological Texts from Coptic Papyri* (Anecdota Oxoniensia, Semitic Series – Part 12; Oxford: Clarendon, 1913).

77. Ibid., 53-57.

78. It is identified as such in Adolf Hebbelynck and Arnold van Lantschoot, *Codices coptici Vaticani Barberiniani Borgiani Rossiani*, vol. 1: *Codices coptici Vaticani* (Citt Vaticana: Bibliotheca Vaticana, 1937) 421; Cf. A. van Lantschoot, «Allocution de Timothée d'Alexandrie prononcée l'occasion de la dédicace de l'église de Pachôme à Pboou,»*Muséon* 47 (1934), 13-56, esp. 23, n. 29.

inscribed in double columns, but only traces of lettering remain from column a of the recto side and column b of the verso. The top margin is partially preserved on each side, and parts of 14 lines of text. About ten lines of text are missing from the bottom on each side. The extant text preserves parts of paragraphs 56-57, thus serving to fill in part of the major lacuna in the Sahidic version of S1.

B1 is Codex Vaticanus Copticus 61, text 3, folios 87 recto-121 verso.[79] Vat. 61 is one of sixteen vellum codices acquired in the early 18th century by Joseph Simon Assemani for Pope Clement XI from the monks of the Wadi Natrun.[80] A hand copy was made shortly after its acquisition by R. Tuki and deposited in the Museo Borgiano in Naples.[81] It is not a single codex, but consists of parts of several Bohairic codices containing homilies and hagiographic writings bound together into one volume. The homily *On Riches* is the third of ten writings in this composite volume of 222 leaves. The homily was originally part of another codex, dated to the 10th century.[82]

A note inscribed in the top margin of fol. 87r may provide some information on the manuscripts's provenience and the liturgical context in which the homily was used: ⲥⲟⲩϯⲃ ⲙⲉⲥⲱⲣⲏ ϧⲉⲛ ⲁⲃⲃⲁ ⲃⲉⲛⲟϥⲉⲣ· The phrase ϧⲉⲛ ⲁⲃⲃⲁ ⲃⲉⲛⲟϥⲉⲣ («in Abba Wenofer») probably refers to a small chapel dedicated to St. Onophrius (Wenofer = Onophrius) in the Monastery of St. Makarios in the Wadi Natrun. The same phrase occurs in a number of Vatican manuscripts, all

79. There is a discrepancy in the numbering of the folios between the hand-written numbers at the top and stamped numbers at the bottom of each page, done at different times in the Vatican Library. The folios are identified in handwriting with the numbers 87-121, but stamped with the numbers 82-116. The handwritten numbers are correct; folios 30-34 of Vat. 61 had been lost for a time and then rediscovered and bound at the end of the volume and stamped 218-222 sometime in or after 1922. The rediscovery of the lost folios is referred to in a note sewn into the volume that constitutes Vat. 61.

80. See the prefatory discussion «de historia codicorum Vaticanorum copticorum» in Hebbelynck and van Lantschoot, *Codices coptici*, vol. 1, pp. xi-xxiv, esp. xix. For a complete description of Vat. 61 and its contents see ibid., 417-31.

81. Cod. Borg. copt 114, ff. 76-109 (= Zoëga, *Catalogus* 38 [p. 62]).

82. So Hebbelynck and van Lantschoot, ibid. 420.

instances written in the same hand probably in the 13th century.[83] The phrase ⲥⲟⲩϯⲃ ⲙⲙⲉⲥⲱⲣⲏ («the twelfth of Mesōrē») refers to one of the monthly commemorations of the Archangel Michael.[84] The entire phrase can presumably be taken as directing that the text be read on the appointed day in the chapel of St. Onophrius.

The manuscript's folios measure, on the average, 34.3 cm. high, 27.5 cm. wide (but all folios have been trimmed in modern times to fit the binding). It is inscribed in a single column with rounded uncial letters. The average column measures ca. 26 cm. x 17.5 cm., and has from 31 to 33 lines of text. Word- and paragraph-division is indicated with spacing between letters; paragraphs are also marked (as usual) by larger initial letters extending into the left margin. Such punctuation as exists is indicated with a kind of obelus, usually in red. Superlinear dots mark vocalizations of ⲙ, ⲛ, etc., and the same mark is used to separate vowels. The superlinear stroke occurs in nomina sacra, e.g. ⲡ̅ⲛ̅ⲁ̅ («Spirit»), except in the case of ⲫ̅ⲧ̅ («God»), which is always marked with the superlinear dot. Superlinear strokes are used with numerals (numbers are not spelled out.) Final ⲛ at the end of a line is marked with a curving superlinear stroke. A ligatured ⲟⲩ also sometimes occurs. The treatise is paginated (1-70), but only the odd numbers are given: ⲃ̅, ⲇ̅, etc. to ⲟ̅, on verso pages (at top left). Quires are also numbered. Corrections occur in the manuscript, usually in the form of letters added above lines, sometimes by a different hand. The manuscript is very well preserved; there is not a single lacuna in the entire text.

B2 is Codex Tischendorfianus 25, 15 rv, now kept in the University Library in Leipzig, part of a collection of manuscripts acquired by

83. For discussion see Simon, «Homélie copte» (cit. n.39) *Orientalia* 3:225, n. 2. See also Hugh G. Evelyn White, *The Monasteries of the Wādi 'n Natrūn* (New York: Metropolitan Museum of Art, 1926-1933; repr. New York: Arno Press, 1973), Part 2: *The History of the Monasteries of Nitria and of Scetis*, 344; part 3: *The Architecture and Archaeology*, 37 and 46.

84. See above n. 37.

Constantin von Tischendorf from monasteries in the Wadi Natrun.[85] The fragment is inscribed in single column, with loss of material at the top (about five lines of text on each page) and outside portions (right side of recto page, left side of verso, with several letters missing). The hand of B2 resembles very much that of B1, and probably dates from the same period (10th century). The preserved material corresponds to paragraphs 113-115 (parts) in our arrangement of the text.

To summarize, the seven manuscripts of *On Riches* are as follows:

S1 = M602,1
S2 = P131,5: f. 43; P131,3: ff. 81-85
S3 = P131,7: f. 49; Öst K9429; P130,5: f. 61; Borg. IB 14 no. 461, ff. 1-2; P131,5: f. 38.
S4 = P130,5: f. 102
S5 = Theol. Text no. 10, f. 5.
B1 = Vat. 61,3.
B2 = Tisch. 25, f. 15

It remains now to discuss the textual tradition reflected in these manuscripts. On the basis of a close synoptic analysis of S1, S2, S3, and B1 where they share text, i.e. paragraphs 24-27, it could be seen that S2 and S3 were almost identical in their readings, but differed substantially from both S1 and B1. B1 was closer to S1 than to S2 and S3, but did show some clear differences. From this it could be concluded that S2 and S3 reflect a substantially different Sahidic recension from that of S1.

A similar analysis of S1, S4, and B1 where they share text, i.e. paragraphs 43-47, showed that S4 and B1 were often very close (allowing for dialectical differences), at points identical, over against S1. Indeed, at no point did S4 agree with S1 against B1. Thus, we

85. See W.E. Crum, «Hagiographica from Leipzig Manuscripts,» *Society of Biblical Archaeology, Proceedings* 29 (1907) 289-96, 301-07, esp. 305.

conclude that S4 represents yet a third Sahidic recension, one from which the Bohairic version derives.

It is not possible to come to any certain conclusions regarding the textual affinities of the small fragment representing S5. However, a study of S5 and B1 where they overlap, i.e. at paragraphs 56-57 (part of the lacuna in S1), reveals differences of the sort that appear more characteristic of those between S1 and B1 than those between the other two recensions and B1. We thus tentatively conclude that S5 belongs to the same recension as S1. We are convinced that S1 and S5 represent in general the best text, i.e. the earliest and closest to that of the Sahidic Urtext.

A comparison of B1, B2, and S1 where they overlap, i.e. at paragraphs 113-115, reveals that B1 and B2 are very close. There are also about the same number of agreements between B2 and S1 over against B1 as there are between B1 and S1 over against B2. B2's few differences from B1 consist in the main of minor expansions. Thus, we conclude that B1 and B2 represent basically the same recension of the Bohairic version of our homily, which derives from the Sahidic version represented by S4. We also conclude that the kind of variations from B1 found in B2 indicate that the latter is secondary to the former.

4. The Transcriptions and Translation

Our transcriptions are based on autoptic examination of S1, S5, and B1. Photocopies were used of the other manuscripts.[86] We present first our transcription of the Sahidic version represented by S1,

86. Photocopies of the Paris fragments were supplied to us by David Johnson, SJ of the Catholic University of America in Washington, DC (which has the photographic collection of Coptic manuscripts compiled by Henry Hyvernat). Photocopies of the Vienna fragment, K 9429, were supplied by Tito Orlandi of the University of Rome. Photocopies of the Tischendorf fragment in Leipzig were obtained for us from D. Debes of the Leipzig University Library by Peter Nagel of the University of Halle-Wittenberg. We are grateful to these colleagues for their assistance.

supplemented by S5 and S3 for the material lacking in S1. We then provide our transcription of the Bohairic version, B1.

In our transcriptions we have attempted to render the punctuation and superlinear markings of the manuscripts personally examined. In the case of that portion of our transcription of the Sahidic version where we use S3 (paragraphs 73-78, 83-91, and 99-102) we do not attempt to render the superlinear strokes, owing to the fact that some of the photocopies were difficult to read. The superlinear stroke at ends of lines to mark a ⲛ is ignored in our transcription; we supply the ⲛ in each case.

We have deliberately ignored the paragraphing of the manuscripts, preferring instead to arrange our transcription into paragraphs according to our understanding of the sense-units and structure of the text.[87] We also ignore the spaces found in the manuscripts.[88] We have added full stops («periods») in our transcription per our translation (a punctuation mark that does not occur in the mss.) in those places lacking any punctuation marks in the manuscripts, except where the text has a circumstantial or other dependent clause that has been changed into independent sentences in our translation for easier reading. Interrogative sentences are also so treated, i.e. without question marks.

In our transcription of the Sahidic version we list all substantive variants from the other manuscripts in footnotes, ignoring cases of simple variation in spelling. In our transcription of the Bohairic version (B1) we note those few places where B2 provides variant readings.

Our translation is a composite one, combining both the Sahidic and the Bohairic versions. The Sahidic is employed as the basic text, with the Bohairic variants indicated with italics in the text of our translation (where B expands the text of S) or listed in footnotes. As in the

87. Paragraphs are indicated in all of these manuscripts by initial letters, written larger, extending into the left margin of the page.

88. The system of word division used in our Coptic transcriptions is essentially that of Walter Till, *Koptische Grammatik* (2nd ed., Leipzig: VEB, 1961).

case of our transcriptions, the basis for our translation of the Sahidic is S1, plus S5 and S3 in that part of the text where the lacuna occurs in S1.

In our translation we have usually not indicated the variant readings within each version except in cases where we think such variants represent a better reading, or where a variant reading might be of some interest to the reader. We have also attempted to identify with footnotes scriptural quotations and allusions, and such other basic information as sheds light on the text of our homily.

It is our hope that our edition of the homily *On Riches*, despite its limitations, will be of interest not only to specialists in Coptic literature but also to other readers interested in the early church in general and its literature.

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. A dot placed under a letter in the transcription indicates that the letter is visually uncertain, even if the context makes the reading certain. Dots on the line outside of brackets in the transcription indicate missing letters that cannot be restored but of which vestiges of ink remain. Three dots on the line in the translation indicate the presence of substantial untranslatable material.

[ ] Square brackets indicate a lacuna in the MS where it is believed writing once existed. When the text cannot be restored with reasonable probability, the number of estimated letters, up to six, is indicated in the transcription by dots; seven or more lost letters are indicated with an Arabic number, preceded by a «plus-or-minus» sign ±). In the translation a bracket is not allowed to divide a word; a word is placed either entirely inside brackets or entirely outside, depending on the relative certainty of the Coptic word it translates.

< > Pointed brackets indicate an editorial correction of a scribal omission or error. In the latter case a note records the actual reading in the ms.

⟦ ⟧ Double square brackets indicate a scribal deletion.

{ } Braces indicate letters or words erroneously added by the scribe.

` ´ High diagonal strokes indicate a scribal insertion above the line.

( ) Parentheses in the translation indicate material supplied by the translators for the sake of clarity.

Sahidic Version

S1

/M 602, f.2r./ ⲟⲩⲗⲟⲅⲟⲥ ⲉⲁϥⲧⲁ{ⲑ}ⲩⲟϥ ⲛⲥⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲣⲁⲕⲟⲧⲉ ⲉⲧⲃⲉ ⲛⲉⲧⲕⲱ ⲛⲍⲧⲏⲩ ⲉⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲛ ⲛⲉⲩⲭⲣⲏⲙⲁ ⲙⲛ ⲛⲉⲩⲕⲧⲏⲙⲁ ⲙⲛ ⲧⲉⲩⲙⲛⲧⲭⲱⲱⲣⲉ ⲉⲩⲍⲟⲩⲣⲱ ⲙⲙⲟⲟⲩ ⲉⲛⲉⲓⲱⲁ ⲉⲛⲉⲍ ⲉⲩⲕⲱ ⲛⲍⲧⲏⲩ ⲉⲛⲉⲓⲡⲣⲟⲥⲟⲩⲟⲉⲓⲱ ⲙⲙⲁⲧⲉ. ⲁϥⲱⲁⲭⲉ ⲇⲉ ⲟⲛ ⲉⲧⲃⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧⲛⲁⲱⲱⲡⲉ ⲙⲡⲥⲱⲛⲧ ⲧⲏⲣϥ. ⲁϥⲭⲟⲟⲥ ⲟⲛ ⲭⲉ ⲉⲣⲧⲙⲡⲣⲱⲙⲉ † ⲥⲃⲱ ⲛⲁϥ ⲙⲁⲩⲁⲁϥ ⲙⲛⲱⲥⲟⲙ ⲛⲣⲣⲟ ⲟⲩⲇⲉ ⲁⲣⲭⲱⲛ ⲉ† ⲛⲁϥ. ⲁϥⲱⲁⲭⲉ ⲇⲉ ⲟⲛ ⲉⲧⲃⲉ ⲛⲉⲧⲥⲱⲱⲙⲉ ⲙⲡⲍⲁⲡ ⲉⲧⲃⲉ ⲇⲱⲣⲟⲛ ⲉϥ† ⲥⲃⲱ ⲛⲛⲉⲓⲛⲟⲥ ⲕⲁⲧⲁ ⲙⲁ ⲉⲣ ⲙⲁⲓⲍⲏⲕⲉ. ⲁϥⲭⲉ ⲍⲉⲛⲕⲟⲩⲓ ⲇⲉ ⲟⲛ ⲍⲛ ⲑⲁⲏ ⲙⲡⲉⲓⲗⲟⲅⲟⲥ ⲉⲧⲃⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ. ⲍⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ. ⲍⲁⲙⲏⲛ.

1. ⲉⲓⲛⲁⲭⲓ ⲛⲧⲁⲣⲭⲏ ⲙⲡⲉⲡⲣⲟⲍⲟⲓⲙⲓⲟⲛ ⲉⲭⲱⲓ ⲛⲧⲉ ⲛⲓⲙ. ⲏ ⲉⲓⲛⲁⲣ ⲛⲓⲙ ⲙⲡⲣⲟⲍⲟⲓⲙⲓⲟⲛ ⲉⲧⲁⲣⲭⲏ ⲙⲡⲱⲁⲭⲉ· ⲡⲍⲱⲃ ⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ ⲉⲧⲣⲁⲣ ⲡⲉⲛⲧⲁϥⲁⲓⲧⲉⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲟⲩⲥⲟⲫⲓⲁ· ⲙⲛ ⲟⲩⲙⲛⲧⲣⲙⲛⲍⲏⲧ· ⲡⲁⲣⲁ ⲛⲉⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ ⲧⲉϥⲙⲛⲧⲣⲙⲙⲁⲟ· ⲡⲏ ⲅⲁⲣ ⲛⲧⲁϥⲍⲟⲙⲟⲗⲟⲅⲉⲓ ⲍⲛ ⲧⲉϥⲧⲁⲡⲣⲟ ⲛⲛⲁⲍⲣⲛ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛⲁⲱⲁⲭⲉ ⲁⲛⲟⲕ ⲛⲧⲁⲩⲭⲟⲟⲩ ⲉⲃⲟⲗ ⲍⲓⲧⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲱⲁⲩⲥⲟⲩⲛ ⲛⲱⲏⲛ· ⲅⲁⲣ ⲉⲃⲟⲗ ⲍⲛ ⲛⲉⲩⲕⲁⲣⲡⲟⲥ:. ⲧⲉ[ⲓⲍⲉ] ⲍⲱⲱϥ ⲱⲁⲣⲉⲛⲁⲕⲣⲟⲁⲧ[ⲏⲥ] ⲙⲛ ⲙⲙⲁⲓⲥⲃⲱ ⲥⲟ[ⲩⲉⲛ] ⲡⲉ†ⲱⲁⲭⲉ ⲉⲣⲟϥ ⲭ[ⲉ] ⲉⲓⲱⲁⲭⲉ ⲉⲛⲓⲙ.

2. ⲉⲓⲱ[ⲁⲭⲉ] ⲉⲡⲥⲟⲫⲟⲥ <ⲛ>ⲥⲟⲗⲟⲙ[ⲱⲛ]. ⲡⲉⲭⲁϥ ⲅⲁⲣ ⲭⲉ [ⲡⲁⲱⲏ]ⲣⲉ ⲭⲉ ⲡⲉⲕⲥⲣ[ⲟⲥ ⲙⲡⲛⲁⲩ] ⲛⲱⲱⲣ[ⲡ ⲁⲩⲱ ⲙⲡⲣ]ⲕⲁ ⲧ[ⲟⲟⲧⲕ ⲉⲃⲟⲗ ⲙ] /f. 2v/ ⲡⲛⲁⲩ ⲛⲣⲟⲩⲍⲉ. ⲁⲣⲁ ⲡⲉⲧⲭⲟ ⲙ[ⲡ]ⲉⲥⲣ[ⲟ]ⲥ ⲛⲧ[ⲥⲱ]ⲱⲉ ⲛⲩⲛ[ⲁ]† ⲟⲩⲱ ⲁⲛ ⲱⲁ ⲡⲛⲁⲩ ⲛⲣⲟⲩⲍⲉ. ⲛⲁⲱ ⲛⲍⲉ. ⲧⲁⲙⲟⲓ ⲉⲡⲁⲓ. ⲥⲱⲧⲙ ⲉⲧⲉⲅⲣⲁⲫⲏ ⲙⲡⲛ̄ⲧⲓⲕⲟⲛ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙⲏ ⲡⲉⲧⲥⲕⲁⲓ ⲉⲩⲥⲕⲁⲓ ⲙⲡⲉⲍⲟⲟⲩ ⲧⲏⲣⲩ. ⲁⲩⲟⲩⲉⲍⲙ ⲡⲱⲁⲭⲉ ⲛⲥⲓ ⲡⲉⲓⲥⲁⲍ ⲛⲟⲩⲱⲧ ⲭⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲛⲛⲁⲩ ⲉⲛⲉⲧⲥⲕⲁⲓ ⲛⲍⲉⲛⲡⲉⲑⲟⲟⲩ·

3. ⲙⲏ ⲉⲣⲉⲥⲟⲗⲟⲙⲱⲛ ⲱⲁⲭⲉ ⲉⲛⲉⲃⲣⲟⲥ ⲛⲁⲥ ⲏ ⲛ<ⲁⲓⲥ>ⲑⲏⲧⲟⲛ ⲙⲙⲁⲧⲉ. ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛⲛⲣⲉⲩ† ⲥⲃⲱ ⲙⲛ ⲛⲉⲧⲟ ⲛⲥⲕⲟⲡⲟⲥ ⲉⲡⲗⲁⲟⲥ ⲉⲧⲣⲉⲩ† ⲥⲃⲱ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲕⲁⲧⲁ [ⲑⲉ] ⲉⲧⲥⲏⲍ ⲭⲉ ⲥⲟⲟⲩⲉ [ⲙⲙⲟ]ⲩ ⲉⲡⲓⲇⲓⲙⲁ:. [ⲉⲧⲣ]ⲉⲩⲭⲡⲓⲟ ⲙⲙⲟⲩ ⲙ[ⲡ]ⲙⲧⲟ ⲉⲃⲟⲗ ⲛⲟⲩⲟⲛ [ⲛⲓ]ⲙ· ⲉⲧⲃⲉ ⲡⲛⲟⲃⲉ [ⲛⲧⲁ]ⲩⲁⲁϥ ⲭⲉⲕⲁⲥ ⲉⲩⲉ[ⲱⲓⲡ]ⲉ ⲛⲩⲟⲩⲭⲁⲓ.

4. [ⲕⲉⲟⲩⲁ ⲇⲉ] ϣⲓⲡⲉ ⲉⲧⲃⲉ [ⲛⲉϥⲛⲟⲃⲉ ⲛ]ⲧⲁϥⲁⲁⲩ[1] [..... ⲕⲱ ⲛⲧⲟ]ⲟⲧϥ [ⲉⲡⲉϥⲟⲩϫⲁⲓ ⲙⲁ]ⲩⲁⲁϥ [ⲉϥ]ϫⲱ ⲙⲙⲟⲥ [ϫⲉ] ⲙⲛ ⲙⲉ[ⲧ]ⲁⲛⲟⲓⲁ [ϣⲟⲟ]ⲡ ⲛⲁϥ [ⲉⲧⲃ]ⲉ ⲡⲁϣⲁ[ⲓ ⲛ]ⲛⲉϥⲛⲟⲃⲉ· ⲛⲅⲡⲁⲣⲁⲙⲩⲑⲓⲍⲉ ⲙⲙⲟϥ ⲉⲕϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲛ ⲙⲉⲧⲁⲛⲟⲓ̈ⲁ ϣⲟⲟⲡ. ⲛⲅϫⲱ ⲉⲣⲟϥ ⲙⲡⲁⲛⲁϣ ⲛⲧⲁⲡϫⲟⲉⲓⲥ ⲱⲣⲕ ⲙⲙⲟϥ ⲛⲉⲍⲉⲕⲓⲏⲗ[2] ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲁⲓⲱⲣⲕ ⲙⲙⲟⲓ ⲙⲙⲓ̈ⲛ ⲙⲙⲟⲓ̈ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ[3] ϫⲉ ⲛϯⲟⲩⲉϣ ⲡⲙⲟⲩ ⲁⲛ ⲙⲡⲣⲉϥⲣ ⲛⲟⲃⲉ ⲛⲑⲉ ⲉⲧⲣⲉϥⲕⲧⲟϥ ⲉⲃⲟⲗ ϩⲛ ⲧⲉϥϩⲓⲏ ⲉⲑⲟⲟⲩ ⲛϥⲱⲛϩ·[4]

5. ⲕⲉⲟⲩⲁ ⲉⲕⲉⲡⲓⲧⲓⲙⲁ[5] ⲛⲁϥ ⲉⲧⲃⲉ ⲛⲏ ⲛⲧⲁⲩϯ ⲥⲃⲱ ⲛⲁϥ[6] ⲛⲟⲩⲥⲟⲡ ⲏ ⲥⲛⲁⲩ ⲉⲧⲃⲏⲏⲧⲟⲩ ⲏ ϣⲟⲙⲛⲧ·[7] ⲕⲁⲧⲁ ⲧⲡⲁⲣⲁⲅⲅⲉⲗⲓⲁ ⲙⲡⲉⲥⲱⲧⲏⲣ· ⲁⲩⲱ ⲡⲉⲛⲥⲁϩ:·[8] ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲙⲡⲉϥⲁⲓ̈ⲥⲑⲁⲛⲉ ⲛϥⲕⲟⲧϥ[9] ⲉⲃⲟⲗ ϩⲛ ⲛⲉϥⲙⲛⲧϣⲁϥⲧⲉ ⲉⲡⲓ̈ⲧⲓ̈ⲙⲁ ⲛⲁϥ[10] ⲟⲡϥ ⲛⲧⲟⲟⲧⲕ[11] ⲛⲑⲉ ⲛⲟⲩϩⲉⲑⲛⲓⲕⲟⲥ ⲙⲛ ⲟⲩⲧⲉⲗⲱⲛⲏⲥ.

6. /f. 3r./ⲙⲁⲣⲛⲕⲟⲧⲛ ⲛⲧⲉⲛⲙⲉϣⲧ ⲡϣⲁϫⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲡⲉⲫⲉⲥⲓⲟⲗⲟⲅⲟⲥ ϫⲟⲟϥ ⲛⲧⲛⲉⲓⲙⲉ ⲉⲧⲉϥϭⲟⲙ·[12] ϫⲟ ⲙⲡⲉⲕϭⲣⲟϭ ⲡⲉϫⲁϥ·[13] ⲙⲡⲛⲁⲩ ⲛϣⲱⲣⲡ· ⲁⲩⲱ[14] ⲙⲡⲣⲕⲁ ⲧⲟⲟⲧⲕ ⲉⲃⲟⲗ ⲙⲡⲛⲁⲩ[15] ⲛⲣⲟⲩϩⲉ· ϯϫⲱ ⲇⲉ[16] ⲙⲙⲟⲥ ⲕⲁⲧⲁ ⲡⲁⲛⲟⲩⲥ ⲛⲃⲣⲁⲧⲏⲥ[17] ϫⲉ ⲡⲛⲁⲩ ⲛϣⲱⲣⲡ ⲡⲉ ⲧⲙⲛⲧϣⲏⲣⲉ ϣⲏⲙ ⲙⲡⲣⲱⲙⲉ·[18] ⲡⲛⲁⲩ ⲛⲣⲟⲩϩⲉ ⲡⲉ ⲧⲙⲛⲧϩⲗⲗⲟ·[19] ϩⲟⲙⲟⲓⲟⲥ ⲟⲛ ⲧⲁⲣⲉϥϭⲱ[20] ⲉϥⲉⲓⲣⲉ ⲙⲡⲙⲉⲉⲩⲉ ⲙⲡⲡⲁⲣⲁⲡⲧⲱⲙⲁ[21] ⲛⲧⲁϥϩⲉ ⲛϩⲏⲧϥ ⲙⲡⲛⲁⲩ ⲛϣⲱⲣⲡ·

1. S2 begins here, with a defective text: ⲉⲁϥⲁⲁⲩ ⲉϥⲕⲱ ⲛϩⲧⲏϥ ϫⲉ ⲙⲛ ⲙⲧⲟⲛ ⲛⲁϣⲱⲡⲉ ϩⲓⲧⲙ ⲡⲉⲧⲕⲁⲑⲏⲅⲉⲓ ⲙⲙⲟϥ ϩⲙ ⲡⲁⲛⲁϣ....
2. S2: ⲉϫⲛ ⲓⲉⲍⲉⲕⲓⲏⲗ.
3. S2 lacks: ⲁⲓⲱⲣⲕ...ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ.
4. S2: ⲉⲧⲣⲉϥⲕⲧⲟϥ ⲛϥⲙⲉⲧⲁⲛⲟⲉⲓ.
5. S2: ⲕⲉⲟⲩⲁ ⲟⲛ ⲛⲉϥⲉⲡⲉⲧⲓⲙⲁ.
6. S2 lacks ⲉⲧⲃⲉ...ⲛⲁϥ.
7. ⲛⲟⲩⲥⲟⲡ...ϣⲟⲙⲛⲧ: S2 ⲛⲟⲩⲥⲟⲡ ⲁⲩⲱ ⲥⲛⲁⲩ ϩⲓ̄ ⲟⲩⲥⲟⲡ.
8. ⲙⲡⲉⲥⲱⲧⲏⲣ...ⲡⲉⲛⲥⲁϩ: S2 ⲛⲛⲉⲛⲉⲓ̈ⲟⲧⲉ.
9. ⲉϣⲱⲡⲉ...ⲛϥⲕⲟⲧϥ: S2 ⲛϥⲧⲙⲥⲁ ϩⲱⲱϥ.
10. S2 lacks ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁϥ.
11. S2: ⲛⲛⲁϩⲣⲁⲕ.
12. ⲕⲁⲧⲁ...ⲧⲉϥϭⲟⲙ: S2 ⲙⲡⲉⲫⲓⲗⲟⲥⲟⲫⲟⲥ ϫⲉ.
13. S2 lacks ⲡⲉϫⲁϥ.
14. S2 lacks ⲁⲩⲱ.
15. ⲙⲡⲣⲕⲁ...ⲙⲡⲛⲁⲩ: S2 ⲙⲡⲣⲕⲁⲁϥ ϣⲁ ⲡⲛⲁⲩ.
16. S2: ⲉⲓϫⲱ.
17. S2 lacks ⲛⲃⲣⲁⲧⲏⲥ.
18. S2: ⲁⲩⲱ.
19. S2 adds ⲧⲙⲛⲧϣⲏⲣⲉ ϣⲏⲙ ⲙⲡⲣⲱⲙⲉ ⲣ ⲭⲣⲓⲁ ⲛⲧⲉⲥⲃⲱ ⲙⲛ ⲧⲡⲁⲓⲇⲉⲩⲥⲓⲥ ⲛⲛⲁⲩ ⲛⲓⲙ.
20. ϩⲟⲙⲟⲓⲟⲥ...ⲧⲁⲣⲉϥϭⲱ: S2 ⲧⲙⲛⲧϩⲗⲗⲟ ϩⲱⲱϥ ⲧⲁⲣⲉϥϭⲱ.
21. S2: ⲛⲉϥⲛⲟⲃⲉ ⲛⲛⲁⲩ ⲛⲓⲙ.

ⲉⲧⲉ ⲧⲙⲛⲧⲕⲟⲩⲓ ⲛⲧⲉϥϩⲩⲗⲏⲕⲓⲁ ⲧⲉ ⲛϥⲧⲙⲕⲁ ϩⲧⲏϥ ⲉⲧⲉϥⲥⲃⲱ ⲙⲁⲩⲁⲁϥ·[22] ⲁⲗⲗⲁ ⲛϥϣⲟⲣⲡϥ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲁⲛϩⲏⲃⲉ[23] ⲛⲛⲕⲟⲩⲓ ⲙⲛ ⲛⲛⲟϭ[24] ⲛϥϫⲓ ⲥⲙⲏ ⲉⲛⲉⲅⲣⲁⲫⲏ ⲛⲛⲓϥⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ[25] ϫⲉ ⲛⲛⲉϥⲣ ⲁⲙⲉⲗⲏⲥ ⲛϥϩⲉ[26] ⲁⲗⲗⲁ ⲛϥⲣ ⲃⲣⲣⲉ ⲟⲛ ϩⲓⲧⲛ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ·[27]

7. ⲡϣⲁϫⲉ ⲡⲏϩ ϣⲁⲣⲟⲛ ϩⲱⲱⲛ·[28] ⲁⲛⲟⲛ ⲛⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϩⲓ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ϩⲓ ⲣⲉϥϯ ⲥⲃⲱ·[29] ⲉⲧⲣⲉⲛϭⲱ ⲉⲛⲙⲏⲛ ⲉⲃⲟⲗ· ϩⲙ ⲡϣⲁϫⲉ ⲛⲧⲉⲥⲃⲱ ⲙⲙⲏⲛⲉ·[30] ⲛϫⲓⲛ ϣⲱⲣⲡ ϣⲁ ⲣⲟⲩϩⲉ ⲙⲙⲏⲛⲉ· ⲕⲁⲧⲁ ⲑⲉ[31] ⲉⲧⲥⲏϩ ϫⲉ ϣⲁϫⲉ ⲙⲡⲣⲕⲁⲣⲱⲕ· ⲉⲓϣⲁϫⲉ ⲛⲙⲙⲏⲧⲛ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁϣⲓⲡⲉ·[32] ϯⲛⲁϫⲟ ϩⲛ ⲧⲏⲩⲧⲛ[33] ⲙⲡϣⲁϫⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲉϭⲣⲟϭ ⲛⲧⲙⲉ ⲙⲛ ⲡⲱⲛϩ· ϫⲓⲛ ⲙⲡⲛⲁⲩ ⲛϣⲱⲣⲡ ϣⲁ ⲡⲛⲁⲩ ⲛⲣⲟⲩϩⲉ:.

8. ⲁⲣⲏⲩ ⲛⲧⲁϭⲛ ϩⲏⲩ ⲛϩⲟⲓⲛⲉ[34] ⲛϩⲏⲧ ⲧⲏⲩⲧ[ⲛ]. ⲉⲓⲧⲙϭⲛ ϩⲏⲩ ⲙⲙⲱⲧⲛ ⲧⲏⲣⲧⲛ: ⲡⲁ[ⲛ]ⲧⲱⲥ ϯⲛⲁϯ ϩⲏⲩ ⲛϩⲉⲛⲕⲟⲩⲓ· ⲉⲩⲧⲙϯ ⲕⲁⲣⲡⲟⲥ[35] ⲛ[ϣⲉ] ⲡⲁⲛⲧⲱⲥ ⲥⲉⲛ[ⲁϯ ⲛⲥⲉ]. ⲉⲩⲧⲙϯ ⲛⲥⲉ· [ⲡⲁⲛ]ⲧⲱⲥ ⲥⲉⲛⲁϯ [ⲙⲙⲁⲁⲃ]·[36] ϩⲁⲡⲗⲱⲥ ⲙ[ⲡⲉⲗⲁⲁⲩ] ⲉⲓ ϣⲁ[ⲣⲟⲛ[37] ⲉϥⲕⲱⲧⲉ ⲛ]ⲥⲁ ⲡ[ϣⲁϫⲉ ⲛⲧⲉⲥⲃⲱ] /f. 3v./ ⲙⲡⲉϥϭⲛ ϩⲏⲩ ⲛⲧⲉϥⲯⲩⲭⲏ. ⲁⲩⲱ ⲡⲁⲛⲧⲱⲥ ϥⲛⲁϭⲙ ⲡⲉϥⲟⲩϫⲁⲓ ⲁⲛ ⲙⲁⲩⲁⲁϥ ⲁⲗⲗⲁ ⲡⲁ ϩⲉⲛⲕⲟⲟⲩⲉ·[38]

9. ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲱⲛ[39] ⲉⲩϣⲁⲛⲉⲓ ϣⲁⲣⲟⲛ ⲛⲥⲉⲛⲁϭⲛⲧⲉⲛ ⲁⲛ ⲉⲛϩ̄ⲣ̄ϩ̄ⲣ̄ ⲉⲛⲡⲱⲱⲣⲉ ⲣⲁⲥⲟⲩ ϩⲙ ⲡⲉⲛⲕⲟⲧⲕ·[40] ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ϫⲉ ⲉⲛϫⲓ ⲛϩⲣⲁⲛ ϩⲙ ⲡⲕⲱⲧⲉ ⲛⲛⲉϩⲃⲏⲩⲉ[41] ⲛⲃⲓⲱⲧⲓⲕⲟⲥ ⲉⲛⲱⲃϣ ⲙⲙⲟⲛ ⲉⲧⲉⲥⲃⲱ ⲙⲙⲉ ⲙⲛ ⲡϣⲙϣⲉ

22. S2 lacks ⲛⲧⲁϥϩⲉ...ⲙⲁⲩⲁⲁϥ.
23. ⲁⲗⲗⲁ...ⲧⲁⲛϩⲏⲃⲉ: S2: ⲛϣⲟⲣⲡϥ ⲉⲡⲙⲁ ⲛϯ ⲥⲃⲱ.
24. S adds ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ.
25. ⲛϥϫⲓ...ⲡⲛⲟⲩⲧⲉ: S2 ⲛϥϫⲓ ⲥⲃⲱ.
26. ⲛⲛⲉϥⲣ...ⲛⲉϥϩⲉ: S2 ⲛⲛⲉϥϣⲱⲡⲉ ⲛⲁⲙⲉⲗⲏⲥ ⲛϥϩⲉ ⲉⲃⲟⲗ.
27. S2 lacks ⲁⲗⲗⲁ...ⲧⲙⲉⲧⲁⲛⲟⲓⲁ.
28. S2: ⲧⲏⲣⲛ.
29. ⲉⲡⲓⲥⲕⲟⲡⲟⲥ...ⲣⲉϥϯ ⲥⲃⲱ: S2 ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲛ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲛ ⲛⲇⲓⲁⲕⲟⲛⲟⲥ.
30. ⲛⲧⲉⲥⲃⲱ ⲙⲙⲏⲛⲉ: S2 ⲙⲛ ⲧⲉⲥⲃⲱ.
31. ϣⲁ...ⲑⲉ: S2 ⲛⲑⲉ.
32. S2: ⲉⲧⲉⲧⲛⲁ ⲧⲁϫⲣⲟ.
33. S2 lacks ϯⲛⲁϫⲟ ϩⲛ ⲧⲏⲩⲧⲛ.
34. S2 lacks ⲡⲉϭⲣⲟϭ...ⲛϩⲟⲓⲛⲉ.
35. ⲉⲓⲧⲙϭⲛ...ⲕⲁⲣⲡⲟⲥ: S2 ⲧⲁⲣⲉⲧⲛ ϯϩⲏⲩ ⲛⲟⲩⲕⲟⲩⲓ ϩⲙ ⲡϣⲁϫⲉ ⲙⲛ ⲧⲉⲥⲃⲱ ⲉϣϫⲉ ⲙⲁⲛϯ ⲕⲁⲣⲡⲟⲥ.
36. ⲉⲩⲧⲙϯ...ⲙⲙⲁⲁⲃ: S2 ⲧⲛⲛⲁϯ ⲥⲉ ⲏ ⲧⲛⲛⲁϯ ⲙⲁⲁⲃ.
37. ϩⲁⲡⲗⲱⲥ...ϣⲁⲣⲟⲛ: S2 ⲗⲟⲓⲡⲟⲛ ⲙⲛ ⲗⲁⲁⲩ ⲛⲏⲩ ⲉϩⲟⲩⲛ ϣⲁⲣⲟⲛ.
38. ⲉϥⲕⲱⲧⲉ...ϩⲉⲛⲕⲟⲟⲩⲉ: S2 ⲉⲛϥⲛⲁϯ ϩⲏⲩ ⲁⲛ ⲙⲡϣⲁϫⲉ ⲙⲛ ⲧⲉⲥⲃⲱ ⲛⲟⲩⲕⲟⲩⲓ.
39. S2: ⲗⲟⲓⲡⲟⲛ ⲁⲛⲟⲛ ϩⲱⲱⲛ.
40. ⲛⲥⲉⲛⲁϭⲛⲧⲉⲛ...ⲡⲉⲛⲕⲟⲧⲕ: S2 ⲛⲥⲉϭⲛⲧⲛ ⲉⲛⲛⲕⲟⲧⲕ ⲉⲛⲟⲃϣ ⲉⲛⲡⲉⲣⲉ ⲣⲁⲥⲟⲩ.
41. S2 ϩⲛ ⲛⲉϩⲃⲏⲩⲉ.

ⲉⲧⲉⲣⲟⲛ ⲉⲧⲣⲉⲛⲭⲟⲕϥ ⲉⲃⲟⲗ·[42] ⲉⲛ† ⲥⲃⲱ ⲁⲛ ⲥⲛ ⲥⲉⲛⲙⲛⲧⲣⲉϥⲁⲣⲓⲥⲕⲉ ⲛⲣⲱⲙⲉ ⲙⲛ ⲥⲉⲛⲁⲛⲥⲙⲙⲉ ⲉⲩⲱⲟⲩⲉⲓⲧ[43] ⲉⲛ[†] ⲥⲃⲱ ⲛⲥⲟⲉⲓⲛⲉ[44] ⲉⲧⲣⲉⲩ[ⲣ] ⲥⲟⲧⲉ ⲥϩⲧⲛ· [ⲛⲑ]ⲉ ⲛⲧⲁⲓⲥⲱⲧⲙ[45] ⲥⲙ [ⲡ]ⲙⲁ ⲉ†ⲥϩⲡ ⲛⲥϩⲧϥ [ⲉⲧ]ⲃⲉ ⲡⲁⲱⲁⲓ ⲙⲡⲁⲓ[ⲱⲣ]ⲙⲟⲥ[46] ⲛⲛⲣⲣⲱⲟⲩ [ⲛⲁⲛ]ⲟⲙⲟⲥ ⲛⲧⲁⲩ[ⲧⲱⲟⲩⲛ ⲉ]ⲭⲛ ⲧⲉⲕⲕⲗⲏ[ⲥⲓⲁ ⲉⲧ]ⲃⲉ ⲥⲉⲛⲥⲩⲣⲟⲩ[ⲙⲉⲛⲟⲥ ⲥ]ⲛ ⲛⲉⲉⲡⲁⲣ[ⲭⲓⲁ ⲭⲉ ⲉ]ⲩⲥⲓ ⲥⲉⲛ [ⲣⲱⲙⲉ ⲙⲛ ⲥⲉ]ⲛⲥⲓⲟⲙⲉ ⲭⲉ ⲉⲩⲉⲣ ⲥⲟⲧⲉ ⲥϩⲧⲟⲩ ⲙⲙⲁⲧⲉ·[47] ⲉⲛⲉⲩ† ⲥⲃⲱ ⲛⲁⲩ ⲙⲙⲁⲧⲉ ⲁⲛ ⲉⲧⲃⲉ ⲡⲟⲩⲭⲁⲓ[48] ⲛⲛⲉⲩⲯⲩⲭⲏ ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲟⲩⲭⲓ ⲙⲛ ⲟⲩ†.

10. ⲛⲁⲓ ⲅⲁⲣ[49] ⲛⲧⲉⲓⲙⲓⲛⲉ ⲉⲡⲙⲁ ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ⲭⲉ ⲥⲁⲥ ⲁⲩⲱ ⲣⲉϥ† ⲥⲃⲱ ⲁⲗⲗⲁ ⲥⲉⲙⲡⲱⲁ ⲛⲣ ⲥⲁⲡⲉⲥⲏⲧ[50] ⲛⲥⲃⲟⲩⲓ ⲛⲓⲙ· ⲁⲩⲱ ⲥⲉⲱⲟⲟⲡ ⲥⲁ ⲡⲁⲫⲟⲣⲓⲥⲙⲟⲥ ⲛⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ[51] ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ⲡⲁⲓ ⲛⲧⲁⲩⲭⲟⲟϥ ⲥⲛ ⲛⲉⲩⲕⲁⲛⲟⲛ ⲭⲉ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲏ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲏ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲉⲩⲛⲁⲍⲓⲟⲩⲉ[52] ⲉⲍⲉⲛⲍⲟⲟⲩⲧ ⲙⲛ ⲥⲉⲛⲍⲓⲟⲙⲉ ⲉⲩⲟⲩⲱⲱ ⲙⲙⲁⲧⲉ ⲉⲧⲣⲉⲩⲣ ⲥⲟⲧⲉ ⲥϩⲧⲟⲩ[53] ⲙⲁⲣⲟⲩⲕⲁⲁⲩ ⲥⲓⲃⲟⲗ.

11. ⲁⲛⲟⲕ ⲥⲱ ⲉⲓⲱⲁⲛⲣ ⲁⲙⲉⲗⲏⲥ ⲛⲧⲁⲧⲙⲧⲁⲙⲱⲧⲛ ⲉⲛⲉⲧⲣ ⲛⲟⲃⲣⲉ[54] ⲛⲏⲧⲛ ⲛⲧⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲭⲓ ⲉⲙⲡⲗⲁⲥⲧⲣⲟⲛ ⲉⲭⲛ ⲧⲙⲓⲛⲉ ⲛⲧⲉⲩⲡⲗⲩⲅⲏ[55] ⲥⲉⲛⲁⲟⲡⲧ ⲥⲱ ⲙⲛ ⲡⲍⲙⲍⲁⲗ[56] ⲛⲧⲁⲩⲍⲱⲡ ⲙ /f. 4r./ ⲡⲍⲁⲧ [ⲙ]ⲡⲉⲩⲭⲟⲉⲓⲥ· ⲁⲣⲁ ⲛⲧⲉⲣⲉⲩⲉⲓ ⲛⲟⲓ ⲡⲉⲩⲭⲟⲉⲓⲥ ⲛⲩⲃⲓ ⲱⲡ ⲛⲙⲙⲁⲩ ⲁⲩⲟⲛⲧⲩ ⲉⲁⲩⲱⲱⲡⲉ ⲛⲁⲣⲕⲟⲥ·[57] ⲁⲱ ⲛⲁⲡⲟⲫⲁⲥⲓⲥ ⲧⲉ ⲛⲧⲁⲩⲧⲁⲁⲥ· ⲉⲣⲟⲩ ⲏ ⲛⲧⲁⲩⲕⲩⲗⲉⲩⲉ.

42. ⲉⲛⲱⲃⲱ...ⲉⲃⲟⲗ: S2 ⲉⲛⲱⲁⲁⲧ ⲥⲃⲱ ⲙⲙⲉ.

43. ⲉⲛ† ⲥⲃⲱ...ⲉⲩⲱⲟⲩⲉⲓⲧ: S2 ⲉⲛ† ⲥⲃⲱ ⲍⲱⲱⲛ ⲥⲛ ⲧⲉⲥⲃⲱ ⲛⲛⲣⲱⲙⲉ ⲙⲛ ⲛⲉⲍⲃⲏⲩⲉ ⲉⲧⲱⲟⲩⲉⲓⲧ.

44. S2: ⲍⲱⲥⲧⲉ.

45. S2: ⲛⲧⲁⲩⲧⲥⲁⲃⲟⲓ.

46. ⲥⲙ ⲡⲙⲁ...ⲙⲡⲁⲓⲱⲣⲙⲟⲥ: S2 ⲥⲙ ⲡ†ⲙⲉ ⲉⲛⲉⲓ ⲛⲥϩⲧϥ ⲉⲓⲥϩⲡ ⲉⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲓⲧⲙ ⲡⲁⲓⲱⲣⲙⲟⲥ.

47. ⲛⲧⲁⲩⲧⲱⲟⲩⲛ...ⲙⲙⲁⲧⲉ: S2 ⲛⲧⲁⲩⲧⲁⲙⲟⲓ ⲉⲍⲉⲛⲍⲩⲣⲟⲩⲙⲉⲛⲟⲥ ⲭⲉ ⲥⲉⲍⲓⲟⲩⲉ ⲉⲍⲉⲛⲍⲟⲟⲩⲧ ⲙⲛ ⲍⲉⲛⲍⲓⲟⲙⲉ ⲉⲩⲟⲩⲱⲱ ⲙⲙⲁⲧⲉ ⲉⲧⲣⲉⲩⲣ ⲥⲟⲧⲉ ⲥϩⲧⲟⲩ.

48. ⲉⲛⲉⲩ† ⲥⲃⲱ...ⲡⲟⲩⲭⲁⲓ: S2 ⲛⲁⲓ ⲛ†ⲙⲓⲛⲉ ⲉⲩ† ⲥⲃⲱ ⲁⲛ ⲉⲡⲍⲏⲩ.

49. S2 lacks ⲅⲁⲣ.

50. ⲁⲗⲗⲁ...ⲥⲁⲡⲉⲥⲏⲧ: S2 ⲥⲉⲱⲟⲟⲡ ⲍⲁⲡⲉⲥⲏⲧ.

51. S2 lacks ⲉⲧⲟⲩⲁⲁⲃ.

52. ⲡⲁⲓ...ⲉⲩⲛⲁⲍⲓⲟⲩⲉ: S2 ⲛⲧⲁⲩⲍⲟⲣⲓⲍⲉ ⲍⲛ ⲛⲉⲩⲕⲁⲛⲱⲛ ⲭⲉ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲏ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲉⲩⲱⲁⲛⲍⲓⲟⲩⲉ.

53. S2 lacks ⲍⲏⲧⲟⲩ.

54. ⲛⲧⲁⲧⲙⲧⲁⲙⲱⲧⲛ...ⲛⲟⲃⲣⲉ: S2 ⲉⲧⲙ† ⲥⲃⲱ.

55. ⲉⲭⲛ...ⲛⲧⲉⲩⲡⲗⲩⲅⲏ: S2 ⲙⲡⲁⲍⲣⲉ ⲕⲁⲧⲁ ⲡⲉⲓⲛⲉ ⲙⲡⲉⲩⲱⲱⲛⲉ.

56. S2 adds ⲉⲑⲟⲟⲩ ⲡⲁⲓ.

57. ⲙⲡⲍⲁⲧ...ⲛⲁⲣⲕⲟⲥ: S2 ⲙⲡⲉⲩⲥⲓⲛⲟⲱⲣ ⲍⲙ ⲡⲕⲁⲍ ⲡⲁⲓ ⲛⲧⲉⲣⲉⲩⲭⲟⲉⲓⲥ ⲉⲓ ⲁⲩⲍⲉ ⲉⲣⲟⲩ ⲉⲩⲟ ⲛⲁⲣⲅⲟⲛ.

ⲛⲥⲉⲭⲓⲧⲩ ⲉⲧⲱⲛ·[58] ⲙⲟⲣⲩ ⲡⲉⲭⲁⲩ ⲉⲛⲉⲩⲥⲓⲭ ⲙⲛ ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ ⲛⲧⲉⲧⲛⲛⲟⲭⲩ[59] ⲉⲡⲕⲁⲕⲉ ⲉⲧⲍⲓⲃⲟⲗ ⲉⲩⲛⲁⲱⲱⲡⲉ ⲙⲙⲁⲩ ⲛⲥⲓ ⲡⲣⲓⲙⲉ ⲙⲛ ⲡⲥⲁⲍⲥⲍ ⲛⲛⲟⲃⲍ.

12. ⲁⲧⲉⲧⲛⲛⲁⲩ ⲱ ⲛⲁⲱⲏⲣⲉ[60] ⲭⲉ ⲟⲩⲛ ⲟⲩⲍⲟⲩⲟ ⲱⲟⲟⲡ ⲙⲡⲉⲧ† ⲥⲃⲱ ⲉⲍⲟⲩⲉ[61] ⲡⲉⲧⲭⲓ ⲥⲃⲱ. ⲉⲱⲭⲉ ⲁⲩⲧⲥⲁⲉⲓⲟ ⲡⲁⲓ ⲛⲧⲉⲓⲍⲉ ⲧⲏⲣⲥ[62] ⲭⲉ ⲙⲡⲩⲣ ⲍⲱⲃ ⲥⲙ ⲡⲍⲁⲧ ⲙⲡⲉⲩⲭⲟⲉⲓⲥ ⲛⲧⲁⲩⲱⲟⲟⲛⲉⲩ ⲁⲛ ⲣⲱ ⲉⲓⲉ ⲡⲉⲧⲟⲩⲛⲁⲥⲛⲧⲩ ⲉⲩⲟ ⲛⲁⲣⲕⲟⲥ· ⲁⲩⲱ ⲡⲕⲉⲍⲁⲧ ⲁⲩⲱⲟⲟⲛⲉⲩ. ⲁⲱ ⲧⲉ ⲧⲁⲓⲙⲱⲣⲓⲁ ⲉⲧⲩⲙⲡⲱⲁ ⲙⲙⲟⲥ· ⲡⲉ†ⲭⲱ ⲙⲙⲟⲩ ⲛⲏⲧⲛ ⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲙⲙⲟⲩ ⲍⲱⲧⲧⲏⲩⲧⲛ· ⲉⲩⲛⲁⲟⲡⲩ ⲙⲛ ⲛⲉⲧⲟⲩⲛⲁⲭⲟⲟⲥ ⲛⲁⲩ[63] ⲭⲉ ⲙⲁⲣⲉⲛⲣⲉⲩⲣ ⲛⲟⲃⲉ ⲕⲟⲧⲟⲩ ⲉⲁⲙⲛⲧⲉ ⲛⲍⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲣ ⲡⲱⲃⲱ ⲙⲡⲛⲟⲩⲧⲉ· ⲁⲧⲉⲧⲛⲛⲁⲩ ⲭⲉ ⲟⲩⲟⲥⲉ[64] ⲛⲁⲱ ⲛⲥⲟⲧ ⲡⲉⲧⲛⲁⲧⲁⲍⲉ ⲡⲉⲧⲛⲁⲣ ⲁⲙⲉⲗⲏⲥ ⲉⲧⲙⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲁⲓⲧⲟⲩⲣⲣⲓⲁ[65] ⲛⲧⲁⲩⲧⲁⲛⲍⲟⲩⲧϥ ⲉⲣⲟⲥ:.

13. ⲙⲁⲣⲉⲛⲁⲣⲭⲉⲓ[66] ⲉⲡⲱⲁⲭⲉ ⲛⲧⲉⲛ† ⲥⲃⲱ ⲛⲱⲟⲣⲡ ⲛⲛⲣⲙⲙⲁⲟ·[67] ⲙ̄ⲛ̄ⲛⲥⲱⲥ ⲛⲧⲛⲉⲓ ⲉⲭⲛ ⲛⲍⲏⲕⲉ·[68]

14. ⲉⲱⲱⲡⲉ ⲇⲉ[69] ⲛⲧⲕ ⲟⲩⲣⲙⲙⲁⲟ ⲉⲛⲉⲓⲙⲟⲥⲧⲉ ⲙⲙⲟⲕ ⲁⲛ ⲉⲓⲭⲡⲓⲟ ⲙⲙⲟⲕ· ⲟⲩⲇⲉ[70] ⲉⲛⲉⲓⲫⲑⲟⲛⲉⲓ ⲁⲛ ⲉⲡⲉⲧⲛⲧⲁⲕ[71] ⲉⲓ† ⲥⲃⲱ ⲛⲁⲕ. ⲁⲗⲗⲁ ⲕⲛⲁⲭⲟⲟⲥ[72] ⲛⲁ[ⲓ] ⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛ[ⲧⲁϥ]† ⲛⲁⲓ ⲛⲧⲉⲓⲙⲛⲧ[ⲣⲙ]ⲙⲁⲟ· ⲉⲍⲉ †ⲭ[ⲱ ⲙ]ⲙⲟⲥ ⲛⲁⲕ ⲭⲉ ⲡ[ⲛⲟⲩⲧⲉ] ⲡⲉⲧ† ⲛⲧⲙ[ⲛⲧⲣⲙ]ⲙⲁⲟ ⲙⲛ ⲧⲙ[ⲛⲧⲥϩⲕⲉ].[73] ⲁⲗⲗⲁ ⲛⲧⲁ[ϥ†[74] ⲛⲁⲕ ⲁⲛ] ⲛⲧⲙⲛⲧ[ⲣⲙⲙⲁⲟ ⲭⲉ]ⲕⲁⲥ ⲉⲕ[ⲉⲭⲟⲥ[75] ⲕⲁⲕⲱⲥ] /f. 4v./ ⲁⲗⲗⲁ ⲕⲁⲗⲱⲥ·[76] ⲛⲧⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲁⲛ

58. S2 lacks ⲁⲱ...ⲉⲧⲱⲛ.

59. ⲙⲟⲣⲩ...ⲛⲧⲉⲧⲛⲛⲟⲭⲩ: S2 ⲁϥⲟⲩⲉⲍ ⲥⲁⲍⲛⲉ ⲉⲧⲣⲉⲩⲥⲟⲛⲍⲩ ⲛⲥⲉⲛⲟⲭⲩ ⲉⲃⲟⲗ.

60. S2 ⲛⲉⲥⲛⲏⲩ.

61. S2 ⲡⲁⲣⲁ.

62. ⲁⲩⲧⲥⲁⲉⲓⲟ...ⲧⲏⲣⲥ: S2 ⲁⲩⲟⲛ ⲁⲣⲓⲕⲉ ⲉⲡⲁⲓ ⲛ†ⲙⲓⲛⲉ.

63. ⲛⲧⲁⲩⲱⲟⲟⲛⲉⲩ...ⲛⲁⲩ: S2 ⲕⲁⲓⲡⲉⲣ ⲙⲡⲉⲩⲥⲟⲣⲙ ⲉⲩⲉⲓ ⲉⲡⲉⲧⲛⲁⲥⲱⲣⲙ ⲙⲡⲍⲁⲧ ⲙⲡⲉⲩⲭⲟⲉⲓⲥ ⲛⲧⲁⲩⲧⲁⲁϥ ⲉⲧⲟⲟⲧⲩ ⲁⲗⲏⲑⲱⲥ ⲡⲁⲓ ⲛⲁⲥⲱⲧⲙ ⲉⲧⲉⲥⲙⲏ ⲛⲍⲟⲧⲉ.

64. S2: ⲟⲩⲍⲟⲧⲉ.

65. ⲡⲉⲧⲛⲁⲧⲁⲍⲉ...ⲛⲧⲁⲓⲧⲟⲩⲣⲣⲓⲁ: S2 ⲧⲉⲧⲛⲁⲱⲱⲡⲉ ⲛⲛⲁⲓ ⲛⲧⲁⲩⲁⲙⲉⲗⲉⲓ ⲉⲧⲁⲓⲧⲟⲩⲣⲣⲓⲁ.

66. S2 adds ⲛⲱⲟⲣⲡ.

67. ⲛⲧⲉⲛ† ⲥⲃⲱ...ⲛⲛⲣⲙⲙⲁⲟ: S2 ⲛⲧⲉⲥⲃⲱ ⲉⲧⲃⲉ ⲛⲣⲙⲙⲁⲟ.

68. ⲛⲧⲛⲉⲓ...ⲛⲍⲏⲕⲉ: S2 ⲛⲧⲛⲭⲱ ⲛⲛⲁ ⲛⲍⲏⲕⲉ.

69. S2 lacks ⲇⲉ.

70. ⲉⲛⲉⲓⲙⲟⲥⲧⲉ...ⲟⲩⲇⲉ: S2 ⲉⲓⲱⲁⲭⲉ ⲉⲣⲟⲕ ⲱ ⲡⲣⲙⲙⲁⲟ.

71. S2 adds ⲁⲗⲗⲁ.

72. S2: ⲡⲉⲭⲁⲕ ⲥⲉ.

73. ⲡⲉⲛⲧⲁϥ†...ⲧⲙⲛⲧⲍⲏⲕⲉ: S2 ⲡⲉⲧ† ⲛⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲛ [illegible word] ⲙⲛ ⲧⲙⲛⲧⲍⲏⲕⲉ ⲁⲍⲉ †ⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉ.

74. S2: ⲡⲁⲏⲛ ⲛⲧⲁϥⲧⲁⲁⲥ.

75. ⲛⲧⲙⲛⲧⲣⲙⲙⲁⲟ...ⲉⲕⲭⲟⲥ: S2 ⲉⲧⲣⲉⲕⲭⲣⲱ ⲙⲙⲟⲥ.

76. S2 lacks ⲁⲗⲗⲁ ⲕⲁⲗⲱⲥ.

ⲉⲧⲣⲉⲕⲭⲟⲥ ⲉⲃⲟⲗ ⲙⲛ ⲙⲡⲟⲣⲛⲏ· ⲛⲧⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲁⲛ[77] ⲉⲧⲣⲉⲕⲧⲣⲩⲫⲁ ⲛϩⲏⲧⲥ ⲙⲛ ϩⲉⲛⲣⲱⲙⲉ[78] ⲛⲁⲧⲱⲁⲩ:. ⲏ ϩⲉⲛⲣⲉⲩⲥⲱⲃⲉ ⲛⲑⲉⲙⲉⲗⲓⲕⲟⲛ·[79] ⲟⲩⲇⲉ ⲛⲧⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲁⲛ ⲉⲧⲣⲉⲕϩⲟⲡⲥ ϩⲙ ⲡⲕⲁϩ·[80] ⲟⲩⲇⲉ[81] ⲛⲧⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲁⲛ ⲉⲧⲣⲉⲕⲭⲟⲥ ⲉⲃⲟⲗ ϩⲛ ϩⲉⲛⲛⲟⲇ ⲛⲏⲓ[82] ⲡⲁⲣⲁ ⲡⲱⲓ ⲛⲧⲥⲓⲛⲟⲩⲱϩ ⲛⲛⲣⲱⲙⲉ ⲛⲁⲣⲭⲁⲓⲟⲛ·[83] ⲁⲗⲗⲁ ⲛⲧⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲉⲧⲣⲉⲕⲧ ⲛⲛϩⲏⲕⲉ ⲛϩⲏⲧⲥ ⲙⲛ ⲛⲉⲧⲱⲁⲁⲧ·[84]

15. ⲟⲩⲙⲟⲛⲟⲛ ⲭⲉ[85] ⲙⲡⲉⲕⲧ ⲙⲡϩⲏⲕⲉ· [ⲁ]ⲗⲗⲁ ⲡⲕⲉⲧ ⲉⲧⲛⲧⲟ[ⲟⲧ]ⲩ ⲁⲕⲃⲓⲧⲩ[86] ϩⲛ ⲟⲩ[ⲭ]ⲓⲛⲥⲟⲛⲥ· [ⲉⲣ]ⲱⲁⲛⲡϩⲏⲕⲉ ⲇⲉ[87] ⲉⲓ [ⲱⲁⲣ]ⲟⲕ ⲉⲧⲣⲉⲕⲛⲁ [ⲛⲁⲩ] ⲕⲁⲛ ⲉⲧⲃⲉ ⲟⲩ[ⲥⲣⲟⲥ ⲛ]ⲧⲉⲩⲥⲱⲱⲉ [ⲕⲁⲛ ⲉⲧⲃ]ⲉ ⲟⲩⲛⲟⲩⲃ[88] [ⲏ ϩⲉⲛⲟⲉⲓⲕ] ϩⲁⲡⲗⲱⲥ[89] [ⲉⲩⲁⲓⲧⲟⲥ ⲡⲉ] ⲱⲁⲕ[ⲱⲁⲭⲉ ⲛⲙⲙⲁ]ⲩ ⲭⲉ ⲱⲁⲕⲧ ⲟⲩⲏⲣ ⲙ[ⲙ]ⲏⲥⲉ ⲛⲁⲓ[90] ⲁⲩⲱ·[91] ⲉⲧⲃⲉ ⲡⲉⲩⲥⲣⲱϩ ⲱⲁⲩⲧⲁⲱⲟ ⲛⲧⲙⲏⲥⲉ ⲉⲡⲉϩⲟⲩⲟ· ⲉⲣⲉⲡϩⲏⲕⲉ ϩⲱⲱⲩ ⲙⲟⲕⲙⲉⲕ ⲙⲙⲟⲩ[92] ⲭⲉ ⲙⲁⲣⲉⲓⲱⲛϩ ⲣⲱ[93] ⲙⲡⲟⲟⲩ ⲁⲩⲱ ⲱⲁ ⲡⲕⲁⲓⲣⲟⲥ ⲛⲧⲱⲱⲃⲉ ⲱⲁⲓⲁⲡⲟⲇⲩⲙⲉⲓ ⲉⲕⲉⲧⲟⲱ ⲙⲡⲱⲓ ⲁⲛ ⲡⲉ.[94]

16. ⲉⲓⲧⲁ ⲛⲧⲟⲩ ϩⲱⲱⲩ ⲡⲣⲙⲙⲁⲟ ⲱⲁⲩⲙⲉⲉⲩⲉ ⲉⲕⲉⲡⲁⲛⲟⲩⲣⲣⲓⲁ[95] ⲛⲩⲭⲟⲟⲥ[96] ⲭⲉ ⲉⲕⲛⲁⲧ ⲟⲩ ⲛⲁⲓ ⲛⲉⲩⲱ·[97] ⲛⲧⲉⲩⲛⲟⲩ[98] ⲱⲁⲩⲃⲱⲕ· ⲛⲩⲉⲓⲛⲉ

77. ⲛⲧⲁⲩⲧⲁⲁⲥ...ⲁⲛ: S2 ⲟⲩⲇⲉ.
78. S2: ϩⲟⲓⲛⲉ ⲉⲩⲟ.
79. ⲏ...ⲛⲑⲉⲙⲉⲗⲓⲕⲟⲛ: S2 ⲉⲩⲟⲩⲉϩ ⲥⲱⲃⲉ ϩⲓⲑⲏ ⲙⲙⲟⲕ ϩⲟⲓⲛⲉ ⲉⲩⲟ ⲛⲑⲉⲙⲉⲗⲓⲕⲏ ⲉⲩⲟⲩⲉϩ ⲥⲱⲃⲉ ⲛⲁⲣⲭⲱⲛ ⲉⲣⲟⲕ.
80. S2 lacks ⲟⲩⲇⲉ...ⲡⲕⲁϩ.
81. S2 lacks ⲟⲩⲇⲉ.
82. S2 lacks ϩⲛ ϩⲉⲛⲛⲟⲇ ⲛⲏⲓ.
83. ⲛⲧⲥⲓⲛⲟⲩⲱϩ...ⲛⲁⲣⲭⲁⲓⲟⲛ: S2 ϩⲛ ⲟⲩⲙⲛⲧⲱⲛⲁ.
84. ⲛⲧⲁⲩⲧⲁⲁⲥ...ⲛⲉⲧⲱⲁⲁⲧ: S2 ⲉⲧⲣⲉⲕⲟⲩⲱⲙ ⲛⲅⲧ ⲛⲛϩⲏⲕⲉ ⲛϩⲏⲧⲥ.
85. S2: ⲇⲉ.
86. ⲡⲕⲉⲧⲉⲧⲛⲧⲟⲟⲧⲩ ⲁⲕⲃⲓⲧⲩ: S2 ⲡⲕⲉⲟⲩⲁ ⲉⲧⲉ ⲟⲩⲛⲧⲁⲩⲥⲩ ⲁⲕⲱⲓⲛⲉ ⲛⲥⲁ ⲩⲓⲧⲩ.
87. S2 lacks ⲇⲉ.
88. ⲉⲧⲣⲉⲕⲛⲁ...ⲟⲩⲛⲟⲩⲃ: S2 ⲛⲧⲟⲕ ⲱ ⲡⲣⲙⲙⲁⲟ ⲉⲩⲃⲟⲏⲑⲓⲁ ⲛⲁⲩ ⲉⲧⲃⲉ ⲟⲩⲕⲟⲩⲓ ⲛⲥⲣⲟⲟⲥ ⲏ ⲟⲩⲛⲟⲩⲃ ⲉⲛⲉⲩⲇⲩⲙⲟⲥⲓⲟⲛ.
89. S2 lacks ⲏ ϩⲉⲛⲟⲉⲓⲕ ϩⲁⲡⲗⲱⲥ.
90. ⲉⲩⲁⲓⲧⲟⲥ...ⲛⲁⲓ: S2 ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲕⲛⲁⲧⲁⲁⲩ ⲛⲁⲩ ⲉⲙⲏⲥⲉ.
91. S2 lacks ⲁⲩⲱ.
92. ⲉⲣⲉⲡϩⲏⲕⲉ...ⲙⲙⲟⲩ: S2 ⲉⲩⲙⲉⲉⲩⲉ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲩϩⲏⲧ.
93. S2 lacks ⲣⲱ.
94. ⲱⲁ...ⲡⲉ: S2 ⲉⲓⲱⲁⲛⲡⲱϩ ⲉⲡⲕⲁⲓⲣⲟⲥ ⲛⲧⲁⲁⲩ ⲉⲱⲱⲡⲉ ⲙⲁⲓⲥⲟⲛⲧⲟⲩ ⲉⲧⲟⲟⲃⲟⲩ ⲛⲁⲩ ⲧⲛⲁⲡⲱⲧ ⲧⲁⲧⲟⲩⲭⲉ ⲧⲁⲯⲩⲭⲏ.
95. ⲉⲓⲧⲁ...ⲉⲕⲉⲡⲁⲛⲟⲩⲣⲣⲓⲁ: S2 ⲱⲁⲣⲉⲡⲣⲙⲙⲁⲟ ⲇⲉ ϩⲱⲱⲩ ⲙⲉⲉⲩⲉ ⲉⲣⲟⲩ ⲉⲩⲡⲟⲛⲏⲣⲓⲁ ϩⲙ ⲡⲉⲩϩⲏⲧ.
96. S2: ⲉⲩⲭⲱ ⲙⲙⲟⲥ.
97. S2 lacks ⲛⲉⲩⲱ.
98. S2: ⲁⲩⲱ.

ⲛⲁⲩ ⲛⲛⲉⲡⲉⲗⲇⲉ ⲛϩⲟⲉⲓⲧⲉ ⲉⲧϩⲁ ⲛⲉⲩⲥⲡⲓⲣⲟⲟⲩⲉ[99] ⲙⲛ ⲛⲁ ⲛⲉⲩⲕⲟⲩⲓ ⲛⲱⲏⲣⲉ· ⲉⲩⲱⲁⲛⲛⲁⲩ ⲇⲉ ⲉⲣⲟⲟⲩ ⲉⲱⲱⲡⲉ ⲛⲥⲉⲁⲣⲓⲥⲕⲉ ⲛⲁⲩ ⲁⲛ[100] ⲱⲁⲩⲭⲟⲟⲥ[101] ⲭⲉ ⲡⲱⲧ ⲛⲧⲉⲡⲭⲟⲉⲓⲥ ⲧⲟⲱⲕ·[102] ⲙⲙⲟⲛ ⲡϩⲱⲃ ⲙⲟⲧⲛ ⲉⲣⲟⲓ ⲁⲛ ⲙⲡⲉⲓⲥⲟⲡ·[103] ⲛⲧⲉⲩⲛⲟⲩ ⲱⲁⲩⲡⲱⲧ ⲉⲩⲁⲩⲡⲉⲓ·[104] ⲭⲉ ⲙⲡⲉⲃⲟⲏⲑⲓⲁ ⲱⲱⲡⲉ ⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲩ·[105]

17. ⲡⲉⲭⲁⲕ ⲉⲣⲟⲓ[106] ⲱ ⲡⲣⲙⲙⲁⲟ ⲭⲉ ⲟⲩⲧ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ /f. 5r./ ⲧⲉ ⲧⲁⲙⲛⲧⲣⲙⲙⲁⲟ·[107] ⲉϩⲉ ⲟⲩⲧ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲉ. ⲉⲓⲉ ⲡⲉⲧⲉⲱⲱⲉ ⲉⲣⲟⲕ ⲁⲛ ⲡⲉ ⲉⲧ ⲙⲡⲛⲟⲩⲧⲉ ϩⲛ ⲛⲉⲧⲉ ⲛⲟⲩⲕ ⲛⲉ· ⲉⲱⲭⲉ ⲛⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲉ· ⲉⲓⲉ ⲧ ⲙⲡⲛⲟⲩⲧⲉ ϩⲛ ⲛⲉⲧⲉ ⲛⲟⲩⲕ ⲛⲉ·[108] ⲙⲡⲉⲕⲥⲱⲧⲙ ⲉⲡⲡⲁⲣϩⲟⲓⲙⲓⲁⲥⲧⲏⲥ[109] ⲥⲟⲗⲟⲙⲱⲛ. ⲭⲉ[110] ⲉⲕⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲟⲩ·[111] ⲁⲡⲣⲙⲙⲁⲟ ⲙⲛ ⲡϩⲏⲕⲉ ⲡⲉⲭⲁⲕ ⲧⲱⲙⲛⲧ[112] ⲉⲛⲉⲩⲉⲣⲏⲩ. ⲡⲛⲟⲩⲧⲉ[113] ⲁⲕⲧⲁⲙⲓⲟⲟⲩ[114] ⲙⲡⲉⲥⲛⲁⲩ·

18. ⲙⲏ ⲙⲛⲟⲟⲙ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲣ ⲣⲱⲙⲉ ⲛⲓⲙ ⲛⲣⲙⲙⲁⲟ.[115] ⲥⲉ ⲟⲩⲛⲟⲟⲙ ⲙⲙⲟⲩ ⲉⲧⲣⲉⲧⲡⲉ ϩⲱⲟⲩ ⲛⲛⲟⲩⲃ ϩⲓ ϩⲁⲧ·[116] ⲁⲗⲗⲁ ⲁⲕⲕⲁ ⲡⲣⲙⲙⲁⲟ ⲭⲉ ⲉⲕⲉⲛⲁ ⲙⲡϩⲏⲕⲉ ⲛⲕⲧ ⲉⲟⲟⲩ[117] ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲩⲁⲁⲩ ⲛⲣⲙⲙⲁⲟ·[118] ⲟⲩⲇⲟⲕⲓⲙⲁⲥⲧⲏⲥ ⲡⲉ[119] ⲡⲛⲟⲩⲧⲉ ⲉⲕⲇⲟⲕⲓⲙⲁⲍⲉ ⲙⲡⲣⲱⲙⲉ· ⲭⲉ ⲁⲣⲁ ⲕⲛⲁⲣⲁⲕⲧⲕ[120] ⲉⲃⲟⲗ ⲙⲡⲡⲉⲑⲟⲟⲩ ⲛⲕⲉⲓⲣⲉ ⲙⲡⲁⲅⲁⲑⲟⲛ.[121] [122] ⲱⲁⲕⲭⲁⲥⲧⲕ

99. ⲛⲕⲉⲓⲛⲉ...ⲛⲉⲕⲥⲡⲓⲣⲟⲟⲩⲉ: S2 ⲛⲕⲏⲓ ⲛⲛⲉⲕⲡⲗⲁⲇⲉ ⲛϩⲟⲉⲓⲧⲉ ⲙⲛ ⲛⲁ ⲧⲉⲕⲥϩⲓⲙⲉ ⲉⲩϩⲁ ⲛⲉⲕⲥⲡⲓⲣⲟⲟⲩⲉ.
100. ⲉⲕⲱⲁⲛⲛⲁⲩ...ⲁⲛ: S2 ⲉⲱⲱⲡⲉ ⲙⲡⲟⲩⲣ ⲁⲛⲁⲕ.
101. S2 adds ⲙⲡϩⲏⲕⲉ.
102. ⲡⲱⲧ...ⲧⲟⲱⲕ: S2 ⲃⲱⲕ ⲛⲧⲉⲡⲭⲟⲉⲓⲥ ⲥⲟⲃⲧⲉ.
103. ⲙⲟⲧⲛ...ⲙⲡⲉⲓⲥⲟⲡ: S2 ⲥⲃⲧⲱⲧ ⲁⲛ ⲧⲉⲛⲟⲩ ⲁⲩⲱ.
104. S2: ⲱⲁⲩⲃⲱⲕ ⲉⲣⲉⲡⲉⲩϩⲏⲧ ⲙⲟⲕϩ ⲉⲣⲟⲩ.
105. S2: ϩⲓⲧⲟⲟⲧⲕ.
106. S2: ⲛⲁⲓ.
107. S2: ⲡⲉ ⲡⲉⲃⲓ.
108. ⲉϩⲉ ⲟⲩⲧ...ⲛⲉⲧⲉ ⲛⲟⲩⲕ ⲛⲉ: S2 ⲉⲧⲃⲉ ⲟⲩ ⲙⲡⲉⲕⲧ ⲙⲡϩⲏⲕⲉ ⲉⲃⲟⲗ ϩⲏⲧⲥ.
109. S2: ⲛⲥⲁ ⲡⲡⲁⲣϩⲟⲓⲙⲓⲁⲥⲧⲏⲥ.
110. S2 lacks ⲭⲉ.
111. S2 lacks ⲟⲩ.
112. ⲁⲡⲣⲙⲙⲁⲟ...ⲧⲱⲙⲛⲧ: S2 ⲡⲣⲙⲙⲁⲟ ⲙⲛ ⲡϩⲏⲕⲉ ⲁⲩⲁⲡⲁⲛⲧⲁ.
113. S2 adds ⲇⲉ.
114. S2: ⲡⲉⲛⲧⲁⲩⲧⲁⲙⲓⲟⲟⲩ.
115. S2 adds ⲱ ⲡⲥⲁ ⲙⲙⲛⲧⲛⲟⲩⲭ.
116. S2: ⲙⲡⲉⲩⲣ ⲡⲁⲓ ⲅⲁⲣ.
117. ⲁⲩⲕⲁ...ⲉⲟⲟⲩ: S2 ⲁⲩⲕⲱ ⲛⲛϩⲏⲕⲉ ⲧⲁⲣⲟⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛⲥⲓ ⲛⲣⲙⲙⲁⲟ ⲛⲥⲉⲧ ⲉⲟⲟⲩ.
118. S2 lacks ⲛⲧⲁⲩⲁⲁⲩ ⲛⲣⲙⲙⲁⲟ.
119. S2: ⲅⲁⲣ ⲡⲉ.
120. S2: ⲩⲛⲁⲣ ⲁⲛⲁⲩ ⲛⲩⲣⲁⲕⲧⲩ.
121. S2: ⲙⲡⲡⲉⲑⲛⲁⲛⲟⲩⲩ.
122. S2 adds ⲉⲧⲃⲉ ⲡⲁⲓ.

ⲛϥ† ⲉⲟⲟⲩ ⲛⲁϥ[123] ⲛⲱⲟⲣⲡ ⲛϥⲟⲩⲟⲱⲥϥ[124] ⲉⲃⲟⲗ ⲍⲙ ⲙⲛⲧⲣⲙⲙⲁⲟ ⲛⲓⲙ·[125] ⲉϥⲱⲁⲛⲛⲁⲩ[126] ⲉⲣⲟϥ[127] ⲉϥⲟⲩⲱⲙ ⲍⲛ ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲑⲉ ⲛⲓⲱⲃ[128] ⲛⲧⲁϥⲭⲟⲟⲥ ⲭⲉ ⲙⲡⲉⲓⲟⲩⲱⲙ ⲙⲡⲁⲟⲉⲓⲕ ⲙⲁⲩⲁⲁⲧ[129] ⲁⲗⲗⲁ ⲁⲓⲕⲱ <ⲙ>ⲡⲁⲣⲟ ⲉϥⲟⲩⲏⲛ[130] ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲱⲟⲡⲉ ⲁϥⲥⲟⲩⲧⲛ ⲧⲟⲟⲧϥ[131] ⲉⲡⲉⲧⲱⲁⲁⲧ ⲉⲱⲟⲡⲉ ⲁϥⲱⲡ ⲟⲩⲱⲙⲙⲟ ⲉⲣⲟϥ[132] ⲛⲑⲉ ⲛⲁⲃⲣⲁⲍⲁⲙ ⲛⲧⲁϥⲱⲡ ⲍⲉⲛⲁⲅⲅⲉⲗⲟⲥ[133] ⲉⲣⲟϥ ⲉϥⲙⲉⲉⲩⲉ ⲭⲉ ⲍⲉⲛⲣⲱⲙⲉ ⲛⲉ. ⲡⲉⲭⲁϥ ⲅⲁⲣ[134] ⲛⲥⲓ ⲡⲉⲥⲍⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲭⲉ ⲛⲉϥⲍⲙⲟⲟⲥ ⲡ[ⲉ] ⲙⲡⲃⲟⲗ ⲛⲧⲉⲥⲕⲩ[ⲛⲏ][135] ⲙⲡⲛⲁⲩ ⲙⲙⲉⲉⲣⲉ· ⲁⲩⲱ ⲙⲡϥⲁⲛⲁⲭⲱ[ⲣⲓ][136] ⲉⲍⲟⲩⲛ ⲉⲧⲉϥⲥⲕ[ⲩⲛⲏ] ⲫⲁⲛⲧⲉϥⲙⲁⲧ[ⲉ][137] ⲙⲡⲉⲓ]ⲛⲟⲥ ⲛⲍⲙⲟⲧ[138] [ⲛⲧⲉ] ⲡⲛⲟⲩⲧⲉ ⲙ[ⲛ ⲛⲉϥⲁⲅ]ⲅⲉⲗⲟⲥ ⲥⲟⲓⲗⲉ [ⲉⲣⲟϥ] ⲁⲩⲱ ⲛⲥⲉⲟ[ⲩⲱⲙ ⲛⲙ]ⲙⲁϥ·[139]

19. [ⲉⲱⲟ]ⲡⲉ ⲙⲡⲉ[ⲕⲕⲁ ⲡⲡⲟⲛ]ⲛⲏⲣ[ⲟⲥ ⲉⲭⲣⲟ ⲉⲣⲟⲕ] /f.5v./ ⲛⲅⲁⲙⲁⲍⲧⲉ[140] ⲉⲭⲙ ⲡⲉⲕⲥⲟⲩⲟ ⲫⲁⲛⲧⲉⲟⲩⲙⲏⲏⲱⲉ ⲥⲁⲍⲟⲩ ⲙⲙⲟⲕ[141] ⲉⲱⲟⲡⲉ ⲁⲕⲍⲱⲃⲥ ⲙⲡⲉⲧⲕⲏⲕ ⲁⲍⲏⲩ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓⲱⲃ ⲭⲟⲟⲥ ⲭⲉ ⲉⲱⲟⲡⲉ ⲙⲡⲉⲡⲙⲁⲕⲍ ⲛⲛⲍⲏⲕⲉ ⲍⲙⲟⲙ ⲍⲙ ⲡⲍⲱⲱⲕⲉ ⲛⲛⲁⲉⲥⲟⲟⲩ:·[142] ⲉⲱⲟⲡⲉ ⲁⲕⲥⲟⲩⲧⲛ ⲧⲟⲟⲧⲕ ⲉⲛⲟⲱⲃ ⲙⲛ ⲛⲉⲧⲣ ⲭⲣⲓⲁ ⲛⲑⲉ ⲛⲧⲁⲧⲉⲅⲣⲁⲫⲏ ⲭⲟⲟⲥ ⲍⲛ ⲓⲱⲃ ⲭⲉ[143] ⲁⲓⲱⲱⲡⲉ[144] ⲛⲃⲁⲗ ⲛⲛⲃⲗⲗⲉ ⲁⲩⲱ[145] ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛⲛⲟⲁⲗⲏ

123. S2 lacks ⲛϥ† ⲉⲟⲟⲩ ⲛⲁϥ.
124. S2: ⲛϥⲟⲩⲱⲱⲥ.
125. ⲉⲃⲟⲗ...ⲛⲓⲙ: S2 ⲉⲃⲟⲗ ⲛⲧⲉϥⲙⲛⲧⲣⲙⲙⲁⲟ.
126. S2 adds ⲇⲉ.
127. S2 adds ⲭⲉ.
128. S2: ⲙⲡⲇⲓⲕⲁⲓⲟⲥ ⲓⲱⲃ.
129. S2 adds ⲉⲧⲙ† ⲙⲡⲉⲧⲱⲁⲁⲧ.
130. ⲁⲓⲕⲱ...ⲉϥⲟⲩⲏⲛ: S2 ⲁⲓⲕⲁ ⲡⲁⲣⲟ ⲉϥⲟⲩⲱⲛ.
131. S2: ⲧⲟⲟⲧⲕ ⲉⲃⲟⲗ.
132. ⲉⲡⲉⲧⲱⲁⲁⲧ...ⲉⲣⲟϥ: S2 ⲉⲡⲉⲧⲣ ⲭⲣⲓⲁ ⲏ ⲁⲕⲱⲉⲡ ⲟⲩⲱⲙⲙⲟ ⲉⲣⲟⲕ.
133. S2: ⲛⲁⲅⲅⲉⲗⲟⲥ.
134. S2 lacks ⲅⲁⲣ.
135. ⲛⲉϥⲍⲙⲟⲟⲥ...ⲛⲧⲉⲥⲕⲩⲛⲏ: S2 ϥⲍⲙⲟⲟⲥ ⲍⲁⲍⲧⲙ ⲡⲣⲟ ⲙⲡⲉϥⲏⲓ.
136. ⲁⲩⲱ ⲙⲡⲉϥⲁⲛⲁⲭⲱ[ⲣⲓ]: S2 ⲙⲡⲛⲁⲩ ⲉⲣⲉ ⲡⲣⲏ ⲛⲁ† ⲛⲛⲉϥⲁⲕⲧⲓⲛ ⲉⲭⲙ ⲡⲕⲁⲍ ⲙⲡⲉϥⲃⲱⲕ.
137. S2: ⲫⲁⲛⲧⲉϥⲙⲡⲱⲁ.
138. S2: ⲛⲭⲁⲣⲓⲥⲙⲁ..
139. ⲙⲛ...ⲛⲙⲙⲁϥ: S2 ⲥⲟⲓⲗⲉ ⲉⲣⲟϥ ⲙⲛ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛϥⲟⲩⲱⲙ ⲛⲙⲙⲁⲩ.
140. S2 adds ⲉⲍⲣⲁⲓ.
141. ⲉⲭⲙ...ⲙⲙⲟⲕ: S2 ⲉⲭⲛ ⲛⲉⲕⲥⲟⲩⲟ ⲫⲁⲛⲧⲟⲩⲥⲁⲍⲟⲩ ⲙⲙⲟⲕ ⲛⲥⲓ ⲡⲙⲏⲏⲱⲉ ⲛⲛⲍⲏⲕⲉ.
142. ⲉⲱⲟⲡⲉ...ⲛⲛⲁⲉⲥⲟⲟⲩ: S2 ⲉⲱⲟⲡⲉ ⲁⲕⲍⲉⲃⲥ ⲟⲩⲁ ⲉⲧⲕⲏⲕ ⲁⲍⲏⲩ ⲛⲑⲉ ⲙⲡⲉⲛⲧⲁϥⲭⲟⲟⲥ ⲭⲉ ⲉⲃⲟⲗ ⲍⲙ ⲡⲥⲟⲣⲧ ⲛⲛⲁⲉⲥⲟⲟⲩ ⲁⲓⲧⲣⲉⲡⲙⲁⲕⲍ ⲛⲛⲍⲏⲕⲉ ⲍⲙⲟⲙ.
143. ⲉⲱⲟⲡⲉ...ⲭⲉ: S2 ⲉⲱⲟⲡⲉ ⲁⲕ† ⲛⲛⲍⲏⲕⲉ ⲙⲛ ⲛⲥⲱⲃ ⲛⲑⲉ ⲛⲧⲁⲥⲭⲟⲟⲥ ⲛⲥⲓ ⲧⲉⲅⲣⲁⲫⲏ.
144. S2 adds ⲡⲉⲭⲁϥ.
145. S2 lacks ⲁⲩⲱ.

ⲉⲱⲟⲡⲉ ⲁⲕ† ⲛⲛⲁⲡⲁⲣⲭⲏ[146] ⲛⲛⲉⲕⲭⲛⲟⲟⲩ ⲙⲛ ⲛⲉⲕⲍⲣⲱⲧ ⲉⲡⲏⲓ ⲙⲡⲛⲟⲩⲧⲉ[147] ⲕⲁⲧⲁ ⲑⲉ[148] ⲛⲧⲁⲩ[ⲟ]ⲩⲉⲍ ⲥⲁⲍⲛⲉ[149] ⲛⲁⲛ[150] ⲭⲉ ⲧⲁ[ⲉⲓ]ⲉ ⲡⲛⲟⲩⲧⲉ †[151] ⲛⲁϥ ⲛ[ⲛ]ⲉⲕⲁⲡⲁⲣⲭⲏ· [ⲉⲕⲱ]ⲁⲛⲉⲓⲣⲉ ⲍⲓ ⲛⲁⲓ[152] [ⲛⲉⲕ]ⲧⲁⲙⲓⲟⲛ ⲛⲁⲙⲟⲩⲍ [ⲛⲥⲟⲩⲟ] ⲁⲩⲱ ⲛⲉⲕⲉⲓ[ⲟⲙ ⲛⲁ]ⲡⲱⲱⲛ[153] ⲉⲃⲟⲗ [ⲍⲁ ⲡⲏⲣ]ⲡ. ⲉⲕ[ⲱⲁⲛⲉⲓⲣ]ⲉ ⲛⲛⲁⲓ †† [ⲱⲧⲱⲣⲉ ⲛⲁ]ⲕ ⲛⲥⲁⲑⲏ[154] ⲙ[ⲡⲉⲭ̅ⲥ̅ ⲭⲉ ⲛⲑⲉ] ⲛⲧⲁⲕ[ⲥⲉⲓ ⲛⲛⲁⲅⲁⲑⲟⲛ] ⲙⲡⲕⲁⲍ[155] ⲕⲛⲁⲥⲉⲓ ⲟⲛ[156] ⲛⲛⲁⲅⲁⲑⲟⲛ ⲛⲧⲡⲉ.[157]

20. ⲉⲱⲟⲡⲉ ⲇⲉ[158] ⲍⲱⲱϥ ⲉⲓⲱⲁⲭⲉ ⲉⲣⲟⲕ ⲱ ⲡⲣⲙⲙⲁⲟ ⲛⲁⲧⲛⲁ ⲁⲕⲟⲩⲱⲙ[159] ⲍⲛ ⲟⲩⲃⲁⲗ ⲙⲡⲟⲛⲏⲣⲟⲥ ⲛⲑⲉ ⲙⲡⲉⲕⲥⲟⲛ ⲛⲓⲛⲉⲩⲏ. ⲙⲡⲉⲩ† ⲛⲟⲩⲟⲉⲓⲕ ⲙⲡⲉⲧⲍⲕⲁⲉⲓⲧ[160] ⲉⲛⲉⲍ ⲟⲩⲇⲉ[161] ⲙⲡⲩⲟⲙ ⲡⲱⲓⲛⲉ ⲙⲡⲉⲧⲱⲱⲛⲉ[162] ⲛⲟⲩⲍⲟⲟⲩ ⲛⲟⲩⲱⲧ ⲉⲛⲉⲍ ⲉⲩⲛⲕⲟⲧⲕ ⲍⲙ ⲡⲉⲩⲡⲩⲗⲱⲛ·[163] ⲙⲡⲉⲩⲛⲁ ⲍⲁⲣⲟϥ[164] ⲉⲩⲛ'ⲕⲟⲧⲕ ⲍⲁ ⲧⲉⲧⲣⲱⲡⲏ ⲙⲡⲁⲏⲣ· ⲛϥⲥⲉⲧ ⲟⲩⲡⲉⲗⲟⲉ ⲛⲍⲟⲉⲓⲧⲉ ⲉⲭⲱϥ·[165]

21. ⲉⲛⲉϥⲥⲱⲧⲙ ⲡⲉ ⲉⲡⲉⲍⲣⲟⲟⲩ ⲛⲛⲉⲭⲱⲣⲉⲩⲧⲏⲥ ⲛⲥⲓ ⲗⲁⲍⲁⲣⲟⲥ[166] ⲉⲩⲭⲱ ⲉⲛⲓⲛⲉⲩⲏ ⲉⲩⲧⲉⲣⲡⲉⲓ ⲙⲡⲉϥⲍⲏⲧ ⲙⲛ ⲧⲉϥⲕⲁⲗⲁⲍⲏ ⲛⲁⲧⲥⲉⲓ·[167] ⲛⲉⲣⲉⲗⲁⲁⲍⲁⲣⲟⲥ ⲇⲉ ⲍⲱⲱϥ ⲣⲓⲙⲉ ⲉϥⲥⲁⲍⲟⲍ ⲛⲛⲉϥⲟⲃⲍ ⲍⲁ ⲡⲱⲥⲃ ⲙⲛ ⲡⲱⲱⲛⲉ ⲉⲧⲍⲓⲭⲱϥ·[168] ⲛⲉⲧⲉⲫⲁⲩⲛⲟⲭⲟⲩ[169] ⲉⲃⲟⲗ ⲍⲙ ⲡⲏⲓ ⲙⲡⲣⲙⲙⲁⲟ

146. S2: ⲛⲧⲁⲡⲁⲣⲭⲏ.
147. S2: ⲙⲡⲭⲟⲉⲓⲥ.
148. S2: ⲛⲑⲉ.
149. S2: ⲛⲧⲁⲩⲥⲍⲁⲓ.
150. S2 adds ⲭⲓⲛ ⲛⲫⲟⲣⲡ.
151. S2: ⲛⲅ†.
152. ⲉⲕⲱⲁⲛⲉⲓⲣⲉ...ⲛⲁⲓ: S2 ⲉⲱⲟⲡⲉ ⲁⲕⲕⲁ ⲛⲁⲓ ⲍⲙ ⲡⲉⲕⲍⲏⲧ ⲁⲕⲁⲁⲩ.
153. ⲁⲩⲱ...ⲛⲁⲡⲱⲱⲛ: S2 ⲛⲧⲉⲛⲉⲕⲍⲣⲱⲧ ⲡⲱⲱⲛⲉ.
154. ⲉⲕⲱⲁⲛⲉⲓⲣⲉ...ⲛⲥⲁⲑⲏ: S2 ⲉⲱⲟⲡⲉ ⲁⲕⲍⲁⲣⲉⲍ ⲉⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲕⲁⲁⲩ ⲁⲛⲟⲕ ⲡⲉⲧⲛⲁ† ⲗⲟⲅⲟⲥ ⲍⲁⲣⲟⲕ.
155. S2: ⲙⲡⲉⲓⲙⲁ.
156. S2 lacks ⲟⲛ.
157. S2 adds ⲛⲛⲁ ⲡⲕⲉⲙⲁ ⲁⲩⲱ ⲛⲅⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛⲛⲉⲧⲉ ⲙⲡⲉⲃⲁⲗ ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲙⲡⲙⲁⲁⲭⲉ ⲥⲟⲧⲙⲟⲩ ⲙⲡⲟⲩⲁⲗⲉ ⲉⲍⲣⲁⲓ ⲉⲭⲙ ⲡⲍⲏⲧ ⲛⲛⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲧⲁⲡⲛⲟⲩⲧⲉ ⲥⲃⲧⲱⲧⲟⲩ ⲛⲛⲉⲧⲙⲉ ⲙⲙⲟϥ.
158. S2 lacks ⲇⲉ.
159. S2: ⲕⲟⲩⲱⲙ.
160. S2: ⲙⲡⲉⲓⲍⲏⲕⲉ.
161. S2 lacks ⲟⲩⲇⲉ.
162. ⲡⲱⲓⲛⲉ ⲙⲡⲉⲧⲱⲱⲛⲉ: S2 ⲡⲉϥⲱⲓⲛⲉ ⲉϥⲛⲏⲭ ⲍⲛ ⲧⲉϥⲍⲟⲉⲓⲧ.
163. S2 lacks ⲉⲛⲉⲍ...ⲡⲉϥⲡⲩⲗⲱⲛ.
164. S2 adds ⲛϥⲛⲟⲩⲭⲉ ⲛⲟⲩⲡⲗⲟⲉ ⲉⲭⲛ ⲛⲉϥⲥⲁⲱⲉ.
165. ⲍⲁ...ⲉⲭⲱϥ: S2 ⲍⲙ ⲡⲍⲓⲣ.
166. ⲉⲛⲉϥⲥⲱⲧⲙ...ⲗⲁⲍⲁⲣⲟⲥ: S2 ⲛⲉϥⲥⲱⲧⲙ ⲅⲁⲣ ⲉⲡⲉⲍⲣⲟⲟⲩ ⲙⲛ ⲣⲉϥⲭⲱ ⲙⲛ ⲛⲉⲭⲟⲣⲁⲩⲗⲏⲥ.
167. ⲉⲩⲭⲱ...ⲛⲁⲧⲥⲉⲓ: S2 ⲉⲧⲭⲱ ⲉⲛⲓⲛⲉⲩⲏ ⲛⲛⲁⲩ ⲛⲓⲙ.
168. ⲛⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ...ⲉⲧⲍⲓⲭⲱϥ: S2 ⲛⲉϥⲥⲱⲧⲙ ⲇⲉ ⲍⲱⲱϥ ⲛⲥⲓ ⲗⲁⲍⲁⲣⲟⲥ ⲉϥⲣⲓⲙⲉ ⲉϥⲙⲟⲕⲍ ⲍⲙ ⲡⲱⲱⲛⲉ ⲉⲧⲛⲙⲙⲁϥ.
169. S2: ⲛⲉⲧⲟⲩⲛⲁⲛⲟⲭⲟⲩ.

ⲉⲣⲉⲛⲉⲩⲍⲟⲟⲣ[170] ⲥⲏⲩ ⲙⲙⲟⲟⲩ ⲛⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲍⲱⲱⲩ ⲉⲡⲉⲑⲩⲙⲉⲓ ⲉⲙⲉⲍ ⲍⲏⲧⲩ /f. 6r./ ⲉⲃⲟⲗ ⲛⲍⲏⲧⲟⲩ ⲉⲧⲃⲉ ⲡ[[ⲓ]]ⲱⲛⲉ ⲉⲧⲍⲓⲭⲱⲩ·[171]

22. ⲛⲕⲟⲩⲱⲱ ⲁⲛ ⲱ ⲡⲁⲕⲣⲱⲁⲧⲏⲥ ⲉⲧⲣⲉⲡⲁⲧⲛⲁ ⲉⲧⲙⲙⲁⲩ ⲣⲉⲕⲧⲭⲱⲩ ⲉⲍⲟⲩⲛ ⲱⲁⲣⲟⲩ[172] ⲛⲟⲩⲍⲟⲟⲩ ⲛⲟⲩⲱⲧ[173] ⲉⲩⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲩ ⲉⲍⲧⲟⲟⲩⲉ ⲙⲛ ⲣⲟⲩⲍⲉ ⲛⲩⲥⲗⲥⲱⲗⲩ[174] ⲛⲩⲭⲟⲟⲥ ⲛⲁⲩ ⲭⲉ ⲉⲱⲱⲡⲉ ⲕⲣ ⲭⲣⲓⲁ ⲛⲟⲩⲗⲁⲁⲩ ⲧⲁⲧⲣⲟⲩⲧⲁⲁⲩ ⲛⲁⲕ ⲛⲑⲉ ⲉⲱⲁⲣⲉⲛⲉⲓ ⲱⲁⲛⲍⲧⲏⲩ ⲁⲁⲥ ⲛⲛⲉⲧⲱⲱⲛⲉ·[175]

23. ⲟⲩⲙⲟⲛⲟⲛ ⲭⲉ ⲙⲡⲩⲣ ⲟⲩⲟⲛ ⲍⲛ ⲛⲁⲓ[176] ⲁⲗⲗⲁ ⲉⲛⲉⲩⲧ ⲍⲓⲥⲉ ⲛⲁⲩ ⲡⲉ ⲍⲛ[177] ⲧⲉⲩⲥⲓⲛⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲩ·[178] ⲉⲣⲉⲛⲉⲧⲥⲱⲕ ⲍⲁⲭⲱⲩ ⲁⲡⲓⲗⲏ ⲉⲡⲍⲏⲕⲉ[179] ⲭⲉ ⲥⲁⲍⲱⲱⲕ ⲉⲍⲣⲁⲓ ⲱⲁⲛⲧⲉⲩⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲕ·[180] ⲉⲛⲉⲱⲁⲩⲡⲱⲧ ⲍⲛ ⲛⲉⲩⲕⲏⲗⲗⲉ ⲙⲛ ⲛⲉⲩⲕⲩⲗⲉⲅⲕⲉⲍ ⲍⲛ ⲟⲩⲱⲧⲟⲣⲧⲣ ⲭⲉ ⲙⲛ ⲥⲓⲭ ⲙⲙⲟⲩ ⲟⲩⲇⲉ ⲟⲩⲉⲣⲏⲧⲉ ⲉⲩⲥⲟⲩⲧⲱⲛ ⲉⲃⲟⲗ ⲉⲧⲣⲉⲩⲡⲱⲧ ⲛⲍⲏⲧⲟⲩ ⲁⲩⲱ ⲛⲉⲩⲍⲏⲩ ⲉⲡⲉⲥⲏⲧ ⲉⲭⲙ ⲡⲕⲁⲍ[181] ⲱⲁⲛⲧⲉⲩⲟⲛ ⲟⲩⲕⲗⲭⲉ[182] ⲛⲩⲍⲟⲡⲩ ⲍⲁⲭⲱⲩ ⲙⲡⲣⲙⲙⲁⲟ· ⲛⲁⲧⲛⲁ ⲉⲧⲙⲙⲁⲩ[183] ⲛⲑⲉ[184] ⲉⲱⲁⲩⲁⲁⲥ ⲧⲉⲛⲟⲩ[185] ⲛⲥⲓ ⲛⲣⲙⲙⲁⲟ· ⲛⲁⲧⲛⲁ[186] ⲉⲩⲃⲱⲱⲣⲉ ⲛⲛⲍⲏⲕⲉ ⲥⲁⲙⲃⲟⲗ[187] ⲙⲙⲟⲟⲩ ⲭⲉ ⲛⲛⲉⲩⲭⲱⲍ ⲉⲧⲉⲩⲍⲃⲥⲱ[188] ⲛⲱⲟⲩⲱⲟ·

24. ⲙⲁⲣⲛⲭⲉ[189] ⲡⲱⲁⲭⲉ ⲍⲛ ⲟⲩⲱⲱⲱⲧ ⲉⲃⲟⲗ· ⲁⲣⲁ ⲛⲧⲁⲟⲩ ⲱⲱⲡⲉ ⲙⲡⲍⲏⲕⲉ. ⲉⲓⲉ ⲟⲩ ⲡⲉⲛⲧⲁⲡⲣⲙⲙⲁⲟ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙⲙⲟⲩ·[190] ⲁⲡⲍⲏⲕⲉ ⲡⲉⲭⲁⲩ ⲙⲟⲩ[191] ⲁⲩⲭⲓⲧⲩ[192] ⲍⲓⲧⲛ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲛⲟⲭⲩ ⲍⲛ ⲕⲟⲩⲛⲩ

170. ⲉⲣⲉⲛⲉⲩⲍⲟⲟⲣ: S2 ⲙⲙⲏⲏⲛⲉ ⲛⲉⲣⲉⲛⲣⲓⲣ ⲙⲛ ⲛⲉⲩⲍⲟⲟⲣ.

171. ⲛⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ...ⲉⲧⲍⲓⲭⲱⲩ: S2 ⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲍⲱⲱⲩ ⲍⲟⲕⲣ ⲙⲙⲟⲟⲩ.

172. ⲛⲕⲟⲩⲱⲱ...ⲱⲁⲣⲟⲩ: S2 ⲟⲩⲕⲟⲩⲛ ⲙⲡⲉⲛⲓⲛⲉⲩⲏ ⲣⲁⲕⲧⲩ ⲉⲭⲛ ⲗⲁⲍⲁⲣⲟⲥ.

173. S2 adds ⲛⲩⲥⲗⲥⲱⲗⲩ ⲍⲙ ⲡⲉⲩⲍⲓⲥⲉ.

174. ⲉⲩⲡⲁⲣⲁⲅⲉ...ⲛⲩⲥⲗⲥⲱⲗⲩ: S2 ⲉⲛⲉⲩⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲩ ⲛⲱⲱⲣⲡ ⲙⲙⲏⲏⲛⲉ.

175. ⲛⲩⲭⲟⲟⲥ...ⲛⲛⲉⲧⲱⲱⲛⲉ: S2 ⲙⲡⲉⲩⲭⲟⲟⲥ ⲛⲁⲩ ⲭⲉ ⲕⲣ ⲭⲣⲓⲁ ⲛⲟⲩⲉⲓⲇⲟⲥ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲛⲑⲉ ⲉⲱⲁⲩⲭⲟⲟⲥ ⲛⲁⲩ ⲛⲥⲓ ⲛⲱⲁ ⲛⲉⲍⲧⲏⲩ ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ.

176. ⲟⲩⲙⲟⲛⲟⲛ...ⲛⲁⲓ: S2 ⲁⲗⲗⲁ ⲙⲡⲉⲩⲣ ⲟⲩⲁ ⲛⲛⲁⲓ.

177. ⲉⲛⲉⲩⲧ ⲍⲓⲥⲉ...ⲍⲛ: S2 ⲛⲉⲩⲣ ⲡⲕⲉⲧ ⲍⲓⲥⲉ ⲛⲁⲩ ⲍⲓⲧⲛ.

178. S2 adds ⲛⲱⲱⲣⲡ ⲙⲛ ⲡⲟⲩⲍⲉ.

179. ⲉⲣⲉⲛⲉⲧⲥⲱⲕ...ⲉⲡⲍⲏⲕⲉ: S2 ⲉⲣⲉⲛⲉⲧⲙⲟⲟⲱⲉ ⲍⲓⲱⲏ ⲙⲙⲟⲩ ⲁⲡⲉⲓⲗⲏ ⲉⲣⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲩ.

180. S2 lacks ⲙⲙⲟⲕ.

181. ⲉⲛⲉⲱⲁⲩⲡⲱⲧ...ⲡⲕⲁⲍ: S2 ⲁⲩⲱ ⲛⲉⲱⲁⲩⲙⲟⲟⲱⲉ ⲉⲩⲥⲩⲗⲁ ⲍⲓⲭⲛ ⲛⲉⲩⲟⲓⲭ ⲙⲛ ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ.

182. S2: ⲱⲁⲛⲧⲉⲩⲟⲓⲛⲉ ⲛⲟⲩⲕⲗⲭⲉ.

183. ⲍⲁⲭⲱⲩ...ⲉⲧⲙⲙⲁⲩ: S2 ⲍⲁ ⲡⲍⲟ ⲛⲛⲓⲛⲉⲩⲏ.

184. S2 adds ⲟⲛ.

185. S2 lacks ⲧⲉⲛⲟⲩ.

186. ⲛⲣⲙⲙⲁⲟ ⲛⲁⲧⲛⲁ: S2 ⲛⲣⲱⲙⲉ ⲙⲡⲉⲓⲕⲁⲓⲣⲟⲥ.

187. S2: ⲛⲥⲁⲃⲟⲗ.

188. S2: ⲛⲛⲉⲩⲭⲱⲣⲡ ⲉⲛⲉⲩⲍⲟⲉⲓⲧⲉ.

189. S2: ⲧⲛⲁⲭⲱ ⲙ.

190. ⲁⲣⲁ...ⲙⲙⲟⲩ: S2 ⲟⲩ ⲡⲉⲛⲧⲁⲩⲱⲱⲡⲉ ⲙⲡⲍⲏⲕⲉ ⲉⲧⲙⲙⲁⲩ ⲙⲛ ⲡⲣⲙⲙⲁⲟ.

191. ⲁⲡⲍⲏⲕⲉ...ⲙⲟⲩ: S2 ⲁⲩⲙⲟⲩ ⲛⲥⲓ ⲡⲍⲏⲕⲉ ⲡⲉⲭⲁⲩ.

192. S3 begins here.

ⲛⲁⲃⲣⲁⲍⲁⲙ.[193] ⲛⲧⲉⲣⲉⲩⲙⲟⲩ[194] ⲍⲱⲱⲩ· ⲛⲥⲓ ⲡⲣⲙⲙⲁⲟ ⲁⲩⲉⲓ ⲛⲥⲓ ⲛⲁⲓⲙⲱⲣⲓⲥⲧⲏⲥ ⲛⲁⲙⲛⲧⲉ· ⲁⲩⲛⲟⲭⲩ ⲉⲡⲕⲱⲍⲧ ⲛⲧⲅⲉⲍⲉⲛⲛⲁ·[195]

25. ⲛⲉⲣⲉⲗⲁⲍ[ⲁ]ⲣⲟⲥ ⲉⲩⲫⲣⲁⲛⲉ ⲉⲭⲛ[196] [ⲛⲁ]ⲅⲁⲑⲟⲛ ⲛⲧⲙⲛ[ⲧⲣⲣⲟ] ⲛⲙⲡⲏⲩⲉ ⲛ[ⲧⲁⲩⲭⲁ]ⲣⲓⲍⲉ[197] ⲙⲙⲟⲟⲩ ⲛ[ⲁⲩ]·[198] ⲛⲓⲛⲉⲩⲏ ⲇⲉ ⲍⲱ[ⲱⲩ ⲛⲉⲩ]ⲣⲓⲙⲉ ⲉⲩⲱⲱ [ⲉⲃⲟⲗ[199] ⲭⲉ] ⲟⲩⲟⲓ[200] ⲛⲣⲙⲙ[ⲁⲟ ⲛⲏⲙ] ⲛⲧ[ⲁⲙⲏⲛⲉ ⲛⲁⲓ ⲉⲧⲕⲱ] ⲛ[ⲍⲧⲏⲩ ⲉⲧⲙⲛⲧⲣⲙⲙⲁⲟ] ⲉ[ⲧⲉ ⲛⲥⲙⲟⲛⲧ ⲁⲛ]·[201] /f. 6v./ ⲉⲡⲍⲁⲏ ⲇⲉ ⲛⲥⲉⲛⲟⲭⲟⲩ ⲉⲡⲉⲓⲛⲟⲥ ⲛⲭⲁⲩⲥⲱⲛ·[202] ⲍⲁⲙⲟⲓ ⲡⲁⲕⲟⲩⲓ ⲛⲉⲟⲩⲟⲉⲓⲱ ⲛⲧⲁⲓⲁⲁⲩ ⲍⲓⲭⲙ ⲡⲕⲁⲍ ⲉⲛⲉⲛⲧⲁⲓⲁⲁⲩ[203] ⲉⲓⲭⲓ ⲙⲛⲧⲛⲁ[204] ⲉⲍⲟⲩⲉ ⲡⲉⲓⲕⲱⲍⲧ ⲛⲧⲁⲩⲛⲟⲭⲧ ⲉⲣⲟⲩ[205] ⲉⲩⲕⲱⲧⲉ ⲉⲣⲟⲓ ⲙⲡⲁⲩⲧⲟⲩ[206] ⲥⲁ ⲉⲩⲙⲡⲉⲧⲡⲉ ⲛⲧⲁⲁⲡⲉ ⲉⲩⲥⲁⲡⲉⲥⲏⲧ[207] ⲛⲛⲁⲟⲩⲉⲣⲏⲧⲉ. ⲉⲙⲉⲩⲱⲱⲙ[208] ⲉⲡⲧⲏⲣⲩ ⲁⲗⲗⲁ ⲉⲩⲛⲏⲩ ⲛⲭⲉⲣⲟ ⲕⲟⲩⲓ ⲕⲟⲩⲓ·[209] ⲉⲙⲛ ⲉⲓⲱⲧⲉ ⲟⲩⲇⲉ ⲕⲃⲟ[210] ⲉⲙⲛ ⲟⲩⲧⲉⲗϯⲗⲉ[211] ⲙⲙⲟⲟⲩ ⲉⲕⲃⲉ ⲡⲁⲗⲁⲥ. ⲙⲛ ⲗⲁⲁⲩ ⲛⲙⲧⲟⲛ[212] ⲛⲥⲁ ⲗⲁⲁⲩ ⲛⲥⲁ·

26. ⲉⲩⲕⲏ ⲡⲉⲭⲁⲩ ⲍⲣⲁⲓ[213] ⲍⲛ ⲁⲙⲛⲧⲉ· [ⲁⲩ]ⲃⲓ ⲛⲉⲩⲃⲁⲗ[214] ⲉⲍⲣⲁⲓ ⲁⲩⲛⲁⲩ ⲉⲁⲃⲣⲁⲍⲁⲙ ⲉⲣⲉⲗⲁ[ⲍ]ⲁⲣⲟⲥ ⲛⲏⲭ[215] ⲍⲛ ⲕⲟⲩ[ⲛⲩ]·[216] ⲡⲉⲭⲁⲩ

193. ⲁⲩⲭⲓⲧⲩ...ⲛⲁⲃⲣⲁⲍⲁⲙ: S2, S3 ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲭⲓⲧⲩ ⲉⲡⲧⲟⲡ (S3: ⲉⲕⲟⲩⲛⲩ) ⲛⲁⲃⲣⲁⲍⲁⲙ ⲙⲛ ⲓⲥⲁⲁⲕ ⲙⲛ ⲓⲁⲕⲱⲃ.

194. S2: ⲁⲩⲙⲟⲩ. S3 ⲁⲩⲙⲟⲩ ⲇⲉ.

195. ⲁⲩⲉⲓ...ⲛⲧⲅⲉⲍⲉⲛⲛⲁ: S2, S3 ⲁⲛⲇⲩⲙⲱⲣⲓⲥⲧⲏⲥ (S2 adds ⲛⲁⲙⲛⲧⲉ) ⲭⲓⲧⲩ ⲁⲩⲛⲟⲭⲩ ⲉⲧⲅⲉⲍⲉⲛⲛⲁ ⲛⲥⲁⲧⲉ.

196. ⲛⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ...ⲉⲭⲛ: S2, S3 ⲛⲉⲩⲉⲓⲣⲉ ⲙⲡⲙⲉⲉⲩⲉ ⲛⲥⲓ ⲗⲁⲍⲁⲣⲟⲥ.

197. S2, S3: ⲛⲧⲁⲩⲭⲁⲣⲓⲍⲉ.

198. S2 adds ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲃⲉ ⲧⲉⲩⲙⲛⲧⲣⲉⲩ ⲩⲓ ⲉⲣⲟⲩ. S3: ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲃⲉ ⲧⲉⲩⲍⲩⲡⲟⲙⲟⲛⲏ.

199. ⲛⲉⲩⲣⲓⲙⲉ ⲉⲩⲱⲱ ⲉⲃⲟⲗ: S2 ⲛⲉⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲩⲣⲓⲙⲉ. S3 ⲛⲉⲩⲣⲓⲙⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ.

200. S2, S3 add ⲛⲁⲓ ⲟⲩⲟⲓ.

201. ⲉⲧⲉ...ⲁⲛ: S2 ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲉⲧⲛⲁⲡⲁⲣⲁⲅⲉ. S3 ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲉⲧⲛⲁⲧⲁⲕⲟ.

202. S2, S3 lack ⲉⲡⲍⲁⲏ...ⲛⲭⲁⲩⲥⲱⲛ.

203. ⲍⲁⲙⲟⲓ...ⲉⲛⲉⲛⲧⲁⲓⲁⲁⲩ: S2, S3 ⲡⲉⲓⲕⲟⲩⲓ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲧⲁⲓⲁⲁⲩ ⲍⲙ ⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲍⲁⲙⲟⲓ ⲛⲧⲁⲓⲁⲁⲩ (S3: ⲉⲛⲉⲛⲧⲁⲓⲁⲁⲩ).

204. S2: ⲁⲅⲁⲡⲏ.

205. S2, S3: ⲛⲍⲟⲩⲟ ⲉⲡⲉⲓⲛⲟⲥ ⲛⲕⲱⲍⲧ ⲉⲧⲣⲱⲕⲍ ⲙⲙⲟⲓ.

206. ⲉⲩⲕⲱⲧⲉ...ⲙⲡⲁⲩⲧⲟⲩ: S2: ⲙⲛ ⲡⲉⲓⲱⲁⲍ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲓ ⲉⲡⲉⲩⲧⲟⲩ. S3: ⲁⲩⲱ ⲛⲉⲩⲕⲱⲧⲉ ⲉⲣⲟⲓ ⲉⲡⲉⲩⲧⲟⲩ.

207. ⲉⲩⲙⲡⲉⲧⲡⲉ...ⲉⲩⲥⲁⲡⲉⲥⲏⲧ: S2, S3: ⲩⲍⲓⲧⲡⲉ ⲛⲧⲁⲁⲡⲉ ⲩⲍⲓⲡⲉⲥⲏⲧ.

208. S2, S3: ⲉⲙⲉⲩⲱⲭⲛ (S3 adds ⲛⲍⲟⲗⲱⲥ).

209. ⲛⲭⲉⲣⲟ...ⲕⲟⲩⲓ: S2, S3: ⲛⲣⲱⲕⲍ ⲉⲡⲉⲍⲟⲩⲟ (S3: ⲙⲙⲟⲓ) ⲕⲁⲧⲁ ⲟⲩⲛⲟⲩ.

210. S2, S3 lack ⲉⲙⲛ...ⲕⲃⲟ.

211. S3 adds ⲛⲟⲩⲱⲧ.

212. ⲙⲛ ⲗⲁⲁⲩ ⲛⲙⲧⲟⲛ: S2 ⲉⲙⲛ ⲟⲩⲙⲧⲟⲛ ⲱⲟⲟⲡ ⲛⲁⲓ. S3 ⲙⲙⲛ ⲗⲁⲁⲩ ⲙⲧⲟⲛ ⲱⲟⲟⲡ ⲛⲁⲓ.

213. ⲉⲩⲕⲏ...ⲍⲣⲁⲓ: S2, S3 ⲛⲉⲩⲱⲟⲟⲡ ⲡⲉⲭⲁⲩ ⲍⲛ ⲟⲩⲙⲕⲁⲍ ⲛⲍⲏⲧ.

214. S2, S3: ⲓⲁⲧⲩ.

215. ⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲛⲏⲭ: S2 ⲙⲡⲟⲩⲉ ⲁⲩⲛⲁⲩ ⲉⲗⲁⲍⲁⲣⲟⲥ. S3 ⲙⲡⲟⲩⲉ ⲁⲩⲱ ⲉⲗⲁⲍⲁⲣⲟⲥ.

216. S3 adds ⲁⲩⲙⲟⲩⲧⲉ.

ϵϥkωpϣ[217] [xϵ πa]ϵιωτ abpaϩam [na nai].[218] maτnnooγ[219] [λaϩap]oc ϣapoι[220] nϥ[cεπ ϩτ]hϥ mn̄πϵϥτh[bϵ mmo]oγ mmaτϵ[221] [nϥkaaϥ] ϵxm[222] πaλac [xϵ †mo]k[ϩ ano]k ϩm [πϵικωϩτ. nϵp]ϵ[πταλaïπωpoc ϵτ]mmay xϵλλhc ϵmaτϵ ϩa πϵιbϵ ϵτbϵ πkωϩτ[223] ϵpϵnϵϥcποτογ xϵϥxωϥ ϩιτm πkωϩτ[224] ϵpϵπϵϥϩht xι bοδc[225] ϵpϵnϵϥbaλ δωϣτ[226] nca ca nim xϵ apa ϥnaδn oγτϵλ†λϵ[227] noγωτ mmooγ.[228] aγω mπϥδntc·[229] nϵϥωϣ ϵboλ xϵ πaϵιωτ abpaϩam na nai.[230]

27. aγω πai mπϵϥmaτϵ mmoϥ·[231] aλλa ϩϵnkϵxπιo nϵntaϥcatmoγ[232] ntn abpaϩam ϵϥxω mmoc[233] xϵ apι πmϵϵyϵ xϵ akoγω ϵkxι[234] nnϵkaγaθon ϩm πϵkωnϩ·[235] aγω[236] apι πmϵϵyϵ xϵ akφopϵι noγϣnc·[237] mn oγxhδϵ[238] ϩιxm πkaϩ· ϵpϵπai ϩωωϥ φopϵι nϩϵnπϵλδϵ ntoϵιc. τϵnoγ ϩωωϥ πkωϩτ πϵτnaϣωπϵ[239] nak nϩbcω· ϵπma nnϵϩoϵιτϵ ϵτnanoγoγ[240] ntakφωpϵι[241] mmooγ

217. S2, S3 lack ϵϥkωpϣ.
218. πaϵιωτ...nai: S2 na nai πaϵιωτ abpaϩam.
219. S2: maxooγ.
220. S2, S3 lack ϣapoι.
221. S2, S3 lack mmaτϵ.
222. nϥkaaϥ ϵxm: S2, S3 nϥkbϵ.
223. xϵλλhc...πkωϩτ: S2, S3 aϣ aϩom ϵpϵπϵϥλac λϵϥλωϥ ϩιτm πkωϩτ.
224. S2, S3: πϣaϩ.
225. S2 adds ϩpai nϩhtϥ. S3 lacks ϵpϵπϵϥϩht...bοδc.
226. S2, S3: cotp.
227. ϥnaδn oγτϵλ†λϵ: S2,S3 ϵinaδinϵ ϵtωn noγkoγι nciϩπϵ (S3: mmooγ).
228. S3 lacks noγωτ mmooγ.
229. S2, S3: mπϵϥδinϵ.
230. nϵϥωϣ...nai: S2, S3 aϥωϣ ϵboλ ϵϥxω mmoc xϵ na nai πaϵιωτ abpaϩam.
231. aγω...mmoϥ: S2, S3 oγmonon xϵ (S3 adds πai) mπoγna naϥ.
232. S3 breaks off here. (Lines 20-27 of P 137,7 f. 49v., col. b are illegible.)
233. S2 lacks ntn...mmoc.
234. akoγω ϵkxι: S2 akxι.
235. S2 adds λaϩapoc ϩωωϥ ϩn ϩϵnπϵθooγ tϵnoγ δϵ ϩωωϥ kaιτϵι noγciϩπϵ noγωτ mmooγ mπoγtaac nak ϵkbϵ πϵkλac ϩm πϵινοδ nϣaϩ ϵtpωkϩ mmok.
236. S2 lacks aγω.
237. akφopϵι noγϣnc: S2 akoγω ϵkφopϵι mπϣnc.
238. S2: πxhδϵ.
239. ntoϵιc...πϵtnaϣωπϵ: S2 nϩoϵιτϵ πϣaϩ nτπϵϩϵnna πϵtψoοπ.
240. nnϵϩoϵιτϵ...ϵtnanoγoγ: S2 mπxhδϵ mn πϣnc.
241. ϵtkφopϵι.

ϩιxm πkaϩ·[242] mπϵk† ϩιωωϥ[243] mπϩhkϵ ϵboλ[244] nϩhtoγ.

28. /f. 7r/ apι [πmϵ]ϵyϵ xϵ akoγω ϵktcιo ntϵkψyxh naρroc ϩn naγaθon mπϵικocmoc· ωbt· πaπoι· aϥ npip· ϵcooγ· tb̄t nim λathc· ϩι tb̄t nim ntϵ θaλaccα· caϵιρ· ϵρωτ· ϵbιω· mn ϩyπopa nim· ϩι hpπ nkontïton· ϩι mooγ ϵϥkhb· ncωtϥ nctakth ϣantϵkcω nrϵϵι. τϵnoγ δϵ ϩωωϥ kaιτϵι noγτϵλ†λϵ noγωτ mmooγ. mπoγtaac nak ϩm πϵινοδ nϣaϩ nkωϩτ ϵtkϣoοπ nϩhtϥ.[245]

29. ω ninϵyh· ϵιϵ[246] mπϵkcωtm xϵ tϵkpicic oγatna τϵ mπϵτϵ mπϥϵιρϵ mπna· nr{r}xooc xϵ ayϵιc taϵιρϵ mπna xϵkac ϵyϵρ πna nmmai·[247] aϩϵ πϵxaϥ aicωtm noγmhhϣϵ ncoπ aλλa mπϵιtanϩoγtc xϵ oγn kolacic[248] ϣoοπ ϵimhtϵι aιϩϵ[249] ϵϩpai ϵρoc· ϵnϵimϵϵyϵ πϵ xϵ †nap[250] oγnoδ noγoϵιϣ ϩιxm πkaϩ· aphy ntaπϵtchϩ xωk[251] ϵboλ ϵxωι[252] xϵ πϵxϵ πaθht ϩm πϵϥϩht xϵ mn noγτϵ ϣoοπ.

30. ϵιϵ[253] mπϵkcωtm[254] ϵtbϵ πh ntaτϵϥxωρa[255] oγωλϵ· ntaϥxooc·[256] xϵ †naϣορϣp nnaaποθykh· ntakotoγ nϩϵnnoδ[257] taϣωoγϩ ϵϩoγn ϵpooγ· mπacoγo mn[258] naaγaθon thpoγ taoγωm taϣω taϵyφpanϵ· ntϵynoγ[259] aτϵcmh[260] ϣωπϵ ϣapoϥ[261]

242. S2 lacks ϩιxm πkaϩ.
243. S2 lacks ϩιωωϥ.
244. S2 lacks ϵboλ.
245. S2 lacks apiπmϵϵyϵ...nϩhtϥ (entire paragraph).
246. S2: mh.
247. nrxooc...nmmai: S2 mπϵkxooc noγϩooγ noγωτ xϵ ayϵιc tap πna mn πai taρoγaaϥ nmmai ϩωωτ.
248. mπϵιtanϩoγtc...κολαcic: S2 mπϵιtanϩϵt πϵtϣaxϵ nmmai xϵ tϵkpicic.
249. S2: aιϵι.
250. ϵnϵimϵϵyϵ...†nap: S2 ϵnϵιϣoxnϵ πϵ ϵp.
251. ntaπϵtchϩ xωk: S2 aϥxωk.
252. S2 adds nϭι πϣaxϵ ϵtchϩ.
253. S2 lacks ϵιϵ.
254. S2 adds ntok.
255. S2: πϵntatϵϥxωρa.
256. ntaϥxooc: S2 nϩocon ϵqmϵϵyϵ ϵboλ.
257. S2 adds ϵπϵϩoγo.
258. S2 lacks mπacoγo mn.
259. S2 lacks ntϵynoγ.
260. S2: aycmn.
261. ϣapoϥ: S2 ϵboλ ϩn tπϵ ϵcxω mmoc.

ⲭⲉ ⲡⲁⲑⲏⲧ ⲥⲉⲛⲁⲃⲓ ⲛⲧⲉⲕⲯⲩⲭⲏ[262] ⲥⲛ ⲧⲉ[ⲓ] ⲟⲩⲱⲏ[263] ⲁⲩⲱ[264] ⲁⲫⲙ[ⲟⲩ] ⲥⲛ ⲟⲩⲱⲡ ⲛⲱⲱⲡ·[265]

31. ⲁⲡⲉⲧⲛⲧⲁϥ[266] ⲭⲱⲱⲣ[ⲉ] ⲉⲃⲟⲗ ⲛⲟⲩⲟⲩⲛⲟⲩ ⲛ̣[ⲟⲩ]ⲱⲧ· ⲛⲑⲉ ⲛ[ⲁⲓ] ⲧⲉⲛⲟⲩ[267] ⲉⲁⲩⲱⲱⲡ[ⲉ ⲛⲛ]ⲣⲙⲙⲁⲟ· ⲁⲩⲥⲓ ⲧ[ⲟⲟⲧⲟⲩ] ⲉⲕⲱⲧ ⲛⲍⲉⲛ[ⲛⲟⲥ[268] ⲛ]ⲏⲓ·[269] ⲛⲍⲱ[ⲥⲟⲛ ⲉⲩⲥⲱ]ⲣⲙ ⲉⲃⲟⲗ [ⲱⲁϥⲧⲱⲣⲡ] ⲙⲙⲟ[ⲟⲩ ⲉⲃⲟⲗ[270] ⲛⲥⲓ] ⲡⲙ[ⲟⲩ. ⲟⲩⲇⲉ[271] ⲙⲉϥ] /f. 7v./ ⲕⲁⲁⲩ[272] ⲉⲭⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲟⲩⲱⲱ ⲟⲩⲇⲉ ⲙⲉⲩⲧⲁⲍⲟ <ⲛ>ⲟⲩⲱⲍ[273] ⲥⲙ ⲡⲏⲓ ⲛⲧⲁⲩⲱⲱⲡ ⲛⲉⲩⲍⲓⲥⲉ ⲉⲣⲟϥ·[274] ⲟⲩⲛ ⲟⲩⲟⲛ ⲉⲁϥⲱⲓⲕⲉ ⲛⲍⲉⲛⲛⲟⲥ ⲛⲁⲟⲟⲛ· ⲁϥⲧⲱⲟⲉ[275] ⲛⲍⲉⲛⲙⲁ ⲛⲉⲗⲟⲟⲗⲉ ⲁϥⲕⲱⲧ ⲛⲍⲉⲛⲛⲟⲥ ⲛⲍⲣⲱⲧ[276] ⲛⲍⲱⲥⲟⲛ ⲉⲫⲉⲓⲣⲉ[277] ⲛⲛⲉⲓⲛⲟⲥ ⲛⲭⲟⲣⲙⲉⲥ·[278] ⲱⲁⲣⲉⲡⲙⲟⲩ † ⲁⲣⲏⲃ ⲉⲭⲱϥ ⲛϥⲃⲓⲧϥ ⲙⲡⲁⲧⲉϥⲧⲁⲍⲟ ⲛⲥⲱ ⲉⲃⲟⲗ ⲥⲙ ⲧⲏⲣⲡ ⲛⲛⲉϥⲍⲓⲥⲉ·[279]

32. ⲉⲓⲉ[280] ⲙⲡⲉⲕⲥⲱⲧⲙ ⲭⲉ ⲉⲣⲉⲡⲉⲕⲗⲏⲥⲓⲁⲥⲧⲏⲥ ⲭⲱ[281] ⲙⲙⲟⲥ ⲭⲉ [ⲁⲙ]ⲟⲩ ⲉⲣⲉⲛⲣⲱⲙⲉ ⲡⲉⲭⲁϥ[282] ⲧⲛⲧⲱⲛ ⲉⲛⲧⲃ̄ⲧ ⲙ̣ⲡⲙⲟⲟⲩ[283] ⲉⲱⲁⲩⲛⲉⲭ ⲡⲉⲱⲛⲏ[284] ⲉⲭⲱⲟⲩ ⲛⲥⲉⲥⲟ[ⲕ]ⲟⲩ ⲉⲡⲉⲕⲣⲟ· ⲉⲩⲱⲁⲛ[ⲗⲟ][285] ⲥⲙ ⲡⲙⲟⲟⲩ ⲡⲉⲛ[ⲧⲁ]ϥⲟⲩⲉⲓⲛⲉ ⲁϥⲟⲩⲉⲓⲛⲉ [ⲱⲁ]ⲩⲙⲟⲩ ⲛⲧⲉⲩⲛⲟⲩ. [ⲁⲛⲟⲛ[286] ⲍ]ⲱⲟⲛ

262. S2 adds ⲛⲧⲟⲟⲧⲕ.
263. S2: ⲛⲧⲉⲓ ⲟⲩⲱⲏ.
264. S2 adds ⲛⲧⲉⲓⲍⲉ.
265. ⲟⲩⲱⲡ ⲛⲱⲱⲡ: S2 ⲟⲩⲥⲉⲡⲏ.
266. S2 adds ⲧⲏⲣϥ.
267. S2 lacks ⲛⲟⲩⲛⲟⲩ...ⲧⲉⲛⲟⲩ.
268. ⲉⲁⲩⲱⲱⲡⲉ...ⲛⲏⲓ: S2 ⲁⲩⲁⲱⲏ ⲛⲣⲙⲙⲁⲟ ⲱⲱⲡⲉ ⲍⲓⲱⲱⲧ ⲁⲩⲱⲟⲭⲛⲉ ⲉⲍⲉⲛ ⲛⲟⲥ.
269. S2 adds ⲉⲕⲟⲧⲟⲩ.
270. ⲉⲩⲥⲱⲣⲙ...ⲉⲃⲟⲗ: S2 ⲉⲩⲙⲉⲉⲩⲉ [ⲉ]ⲃⲟⲗ ⲉⲣⲟⲟⲩ ⲁϥⲣ ⲭⲟ[ⲉ]ⲓⲥ ⲉⲣⲟⲟⲩ.
271. S2 lacks ⲟⲩⲇⲉ.
272. S2: ⲓ[ⲙ]ⲡⲉϥⲕⲁⲁⲩ.
273. ⲙⲉⲩⲧⲁⲍⲟ ⲛⲟⲩⲱⲍ: S2 ⲙⲡⲉϥⲕⲁⲁⲩ [ⲉⲟⲩ]ⲱⲍ.
274. ⲡⲏⲓ...ⲉⲣⲟϥ: S2 ⲡⲙⲁ ⲙ[ⲡⲉⲩ]ⲍⲓⲥⲉ.
275. ⲟⲩⲛ...ⲁϥⲧⲱⲇⲉ: S2 [ⲛⲣⲙⲛ]ⲕⲟⲓ ⲛⲉⲛⲧⲁⲩ[ⲕ]ⲱⲧ ⲛⲍⲉⲛⲏⲓ ⲁⲩ[ⲧⲱ]ⲇⲉ.
276. ⲁϥⲕⲱⲧ...ⲛⲍⲣⲱⲧ: S2 ⲁⲩⲱⲓⲕⲉ ⲛ[ⲍⲉ]ⲛⲍⲣⲱⲧ.
277. S2: [ⲉⲩ]ⲉⲓⲣⲉ.
278. S2: ⲛⲍⲃⲏⲩⲉ.
279. ⲱⲁⲣⲉⲡⲙⲟⲩ...ⲛⲛⲉϥⲍⲓⲥⲉ: S2 ⲁⲡⲙⲟⲩ ⲣ ⲭⲟⲉⲓⲥ ⲉⲭⲱⲟⲩ ⲙⲡⲉϥⲕⲁⲁⲩ ⲉⲥⲉⲓ ⲙⲙⲟⲟⲩ ⲟⲩⲇⲉ ⲙⲡⲟⲩⲧⲁⲍⲟ ⲛⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲥⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ ⲙⲛ ⲡⲉⲩⲍⲓⲥⲉ.
280. S2: ⲙⲏ.
281. ⲭⲉ...ⲭⲱ: S2 ⲉⲡⲉⲕⲗⲩⲥⲓⲁⲥⲧⲏⲥ ⲉϥⲭⲱ.
282. ⲁⲙⲟⲩ...ⲡⲉⲭⲁϥ: S2 ⲉⲣⲉⲡⲣⲱⲙⲉ.
283. ⲉⲛⲧⲃ̄ⲧ...ⲙⲡⲙⲟⲟⲩ: S2 ⲉⲍⲉⲛⲧⲃⲧ ⲥⲙ ⲡⲙⲟⲟⲩ.
284. ⲉⲱⲁⲩⲛⲉⲭ ⲡⲉⲱⲛⲏ: S2 ⲉⲩⲱⲁⲛⲛⲟⲩⲭⲉ ⲙⲡⲉⲱⲛⲉ.
285. S2 adds ⲡⲉⲭⲁϥ.
286. S2 adds ⲇⲉ.

ⲱⲁⲕⲟⲛ[ⲧⲛ ⲉⲛϥ]ⲓ ⲣⲟⲟⲩⲱ ⲍⲁ [ⲡⲣ ⲡⲱⲃ]ⲱ[287] ⲉⲛⲭⲱ [ⲙⲙⲟⲥ ⲥⲙ ⲡⲉ]ⲛⲍⲏⲧ [ⲭⲉ ⲧⲛⲛⲁⲙⲟⲩ] ⲁⲛ[288] ⲧⲁⲓ[ⲱⲥ ⲥⲛ ⲛⲉⲓⲕⲁⲓⲣⲟⲥ]. ⲉⲧⲉⲓ ⲉⲕⲙⲉⲉⲩⲉ ⲉⲡⲁ̣[ⲓ] ⲱⲁⲩⲍⲉ ⲉⲣⲟⲕ ⲉⲕⲥⲕⲣⲕⲱⲣ ⲉⲃⲟⲗ ⲥⲛ ⲛⲧⲁⲫⲟⲥ·[289] ⲏ ⲉⲕⲧⲟⲙⲥ ⲥⲙ ⲡⲕⲁⲍ[290] ⲛⲑⲉ ⲛⲟⲩⲍⲛⲁⲁⲩ ⲉⲩⲛⲏⲭ ⲉⲃⲟⲗ·[291]

33. †ⲛⲁⲭⲱ ⲉⲣⲱⲧⲛ ⲛⲟⲩⲍⲱⲃ ⲛⲱⲡⲏⲣⲉ ⲉⲁⲩⲱⲡⲉ ⲍⲓⲱⲱⲧ.[292] ⲛⲉⲩⲛ ⲟⲩⲣⲱⲙⲉ ⲛⲣⲙⲙⲁⲟ[293] ⲥⲛ ⲧⲉⲓⲡⲟⲗⲓⲥ·[294] ⲉⲩⲣⲉⲩⲭⲓⲛⲥⲟⲛⲥ ⲡⲉ[295] ⲉⲩⲕⲱ ⲛⲍⲧⲏⲩ ⲉⲧⲉⲩⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ·[296] ⲙⲛ ⲛⲉⲍⲃⲏ<ⲩ>ⲉ ⲛⲧⲉ ⲡⲉⲓⲁⲓⲱⲛ ⲉⲧⲟ ⲛⲑⲉ ⲛⲛⲉⲓⲍⲁⲓⲃⲉⲥ·[297] ⲛⲧⲉⲣⲉⲓⲥⲱⲧⲙ ⲇⲉ[298] ⲉⲧⲃⲏⲏⲧϥ ⲁⲓⲧⲱⲟⲩⲛ ⲁⲓⲡⲱⲧ[299] ⲱⲁⲣⲟϥ ⲉⲓⲟⲩⲱⲱ ⲉⲕⲁⲑⲏⲩⲉⲓ[300] ⲙⲙⲟϥ ⲭⲉ ⲙⲉⲱⲁⲕ ⲩⲛⲁⲭⲓ ⲙⲡⲉⲛⲱⲁⲭⲉ[301] ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲛ.

34. ⲡⲉⲭⲁⲓ ⲛⲁϥ ⲭⲉ ⲡⲁⲱⲏⲣⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥ† ⲛⲁⲕ ⲛⲧⲉⲓⲛⲟⲥ ⲙⲙⲛⲧⲣⲙⲙⲁⲟ· ⲉⲕⲟⲩⲱⲱ ⲉⲟⲩⲱⲙ[302] ⲙⲁⲩⲁⲁⲕ. ⲛⲅⲧⲙ† ⲙⲡⲍⲏⲕⲉ ⲍⲁ ⲧⲉⲕⲩⲩⲭⲏ·[303] [304] ⲙⲡⲉⲕⲥⲱⲧⲙ ⲉⲧⲉⲅⲣⲁⲫⲏ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲣⲉⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲟ ⲛ/f. 8r./ⲑⲉ ⲛ[ⲟⲩ]ⲍⲁⲓⲃⲉⲥ·[305] ⲁⲛⲛⲁⲩ ⲅⲁⲣ ⲉⲍⲁⲍ ⲍⲓⲱⲱⲛ[306] ⲉⲁⲩⲟⲩⲱⲱⲗⲉ ⲍⲛ ⲧⲙⲛⲧⲣⲙⲙⲁⲟ·[307] ⲉⲡⲍⲁⲏ ⲇⲉ ⲁⲩⲭⲓ ⲁⲅⲁⲡⲏ ⲙⲡⲁⲧⲟⲩⲙⲟⲩ. ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲭⲉ ⲕⲛⲁⲙⲟⲩ ⲍⲱⲱⲕ ⲛⲅⲣ ⲱⲙⲙⲟ ⲉⲛⲉⲕⲭⲣⲏⲙⲁ[308] ⲧⲏⲣⲟⲩ· ⲛⲅⲧⲙⲣ ⲭⲟⲉⲓⲥ ⲉⲩⲍⲟⲃⲟⲗⲟⲥ ⲛⲟⲩⲱⲧ ⲥⲙ

287. ⲱⲁⲕⲟⲛⲧⲛ...ⲡⲱⲃⲱ: S2 ⲉⲩⲱⲁⲛⲉⲓ ⲛⲥⲱⲛ ⲛⲥⲉⲟⲛⲧⲛ ⲉⲛⲟⲃⲱ ⲉⲩⲙⲏⲏⲱⲉ ⲛⲍⲱⲃ ⲉⲛⲁⲛⲟⲩⲟⲩ.
288. ⲥⲙ...ⲁⲛ: S2 ⲭⲉ ⲙⲁⲛⲙⲟⲩ.
289. ⲉⲕⲙⲉⲉⲩⲉ...ⲛⲧⲁⲫⲟⲥ: S2 ⲉⲛⲡⲏⲧ ⲥⲛ ⲛⲁⲓ ⲱⲁⲕⲍⲉ ⲉⲣⲟⲥ ⲉⲁⲩⲱⲓⲛⲉ ⲛⲥⲱⲛ ⲛⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲥⲉ ⲛⲟⲩⲭⲉ ⲙⲙⲟⲛ ⲉⲍⲟⲩⲛ ⲉⲡⲧⲁⲫⲟⲥ.
290. ⲉⲕⲧⲟⲙⲥ...ⲡⲕⲁⲍ: S2 ⲛⲥⲉⲧⲱⲙⲥ ⲙⲙⲟⲛ ⲉⲡⲕⲁⲍ.
291. ⲛⲟⲩⲍⲛⲁⲁⲩ...ⲉⲃⲟⲗ: S2 ⲛⲛⲉⲓⲍⲛⲁⲁⲩ ⲛⲁⲣⲅⲟⲛ.
292. S2 adds ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ.
293. S2 lacks ⲛⲣⲙⲙⲁⲟ.
294. S2: ⲧⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ.
295. S2 lacks ⲉⲩⲣⲉⲩⲭⲓⲛⲥⲟⲛⲥ ⲡⲉ.
296. ⲉⲧⲉⲩⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ: S2 ⲉⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ.
297. ⲛⲧⲉ...ⲛⲛⲉⲓⲍⲁⲓⲃⲉⲥ: S2 ⲉⲧⲱⲟⲩⲉⲓⲧ.
298. S2 lacks ⲇⲉ.
299. ⲁⲓⲧⲱⲟⲩⲛ ⲁⲓⲡⲱⲧ: S2 ⲁⲓⲃⲱⲕ.
300. ⲉⲓⲟⲩⲱⲱ ⲉⲕⲁⲑⲏⲩⲉⲓ: S2 ⲁⲓⲕⲁⲑⲩⲉⲓ.
301. ⲙⲉⲱⲁⲕ...ⲙⲡⲉⲛⲱⲁⲭⲉ: S2 ⲱ (sic) ⲡⲁⲛⲧⲱⲥ ⲩⲛⲁⲱⲓⲡⲉ ⲍⲏⲧⲩ ⲙⲡⲁⲱⲁⲭⲉ.
302. ⲉⲕⲟⲩⲱⲱ ⲉⲟⲩⲱⲙ: S2 ⲁⲕⲟⲩⲱⲱ ⲉⲟⲩⲟⲙⲥ.
303. ⲛⲅⲧⲙ†...ⲧⲉⲕⲩⲩⲭⲏ: S2 ⲙⲡⲉⲕ† ⲗⲁⲁⲩ ⲍⲁ ⲡⲥⲱⲧⲉ ⲛⲧⲉⲕⲩⲩⲭⲏ.
304. S2 adds ⲙⲏ.
305. ⲟ...ⲛⲟⲩⲍⲁⲓⲃⲉⲥ: S2 ⲧⲛⲧⲱⲛ ⲉⲩⲥⲍⲓⲙⲉ ⲙⲡⲟⲣⲛⲏ.
306. ⲁⲛⲛⲁⲩ...ⲍⲓⲱⲱⲛ: S2 ⲁⲓⲛⲁⲩ ⲉⲍⲁⲍ ⲛⲍⲏⲧⲛ.
307. ⲍⲛ ⲧⲙⲛⲧⲣⲙⲙⲁⲟ: S2 ⲛⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ.
308. S2: ⲉⲛⲁⲓ.

ⲡⲉⲧⲛⲧⲁⲕ ⲧⲏⲣϥ ⲛⲅⲭⲓⲧϥ ⲛⲙⲙⲁⲕ·[309] ⲙⲡⲉⲕⲥⲱⲧⲙ ⲛⲧⲟⲕ ⲭⲉ ⲉⲣⲱⲁⲛⲡⲣⲙⲙⲁⲟ[310] ⲙⲟⲩ ⲙⲉⲩⲉⲱϣⲓ[311] ⲗⲁⲁⲩ ⲛⲙⲙⲁϥ ⲉⲡⲉⲥⲏⲧ ⲉⲁⲙⲛⲧⲉ ϩⲛ ⲛⲉⲧⲉ ⲛⲟⲩϥ ⲛⲉ ⲧⲏⲣⲟⲩ·[312]

35. ⲛⲧⲉⲣⲉⲓⲭⲉ ⲛⲁⲓ ⲇⲉ ⲛⲁϥ[313] ⲙⲡⲉϥⲧ ϩⲧⲏϥ ⲉⲩⲱⲁⲭⲉ ⲛⲟⲩⲱⲧ ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ. ⲡⲉⲭⲁϥ ⲛⲁⲓ[314] ⲭⲉ ⲁϩⲣⲟⲕ ⲛⲙⲙⲁⲓ ⲉⲕⲭⲡⲓⲟ ⲙⲙⲟⲓ ϩⲛ ⲛⲉⲕⲱⲁⲭⲉ. ⲙⲉⲓⲙⲟⲩ ⲧⲁⲓⲱⲥ ϩⲛ ⲛⲉⲓⲕⲁⲓⲣⲟⲥ·[315] ⲁⲡⲁⲉⲓⲱⲧ ⲣ ⲱⲉ ⲛⲣⲟⲙⲡⲉ ⲙⲡⲁⲧⲉϥⲙⲟⲩ ⲙⲛ ⲡⲥⲟⲛ ⲙⲡⲁⲉⲓⲱⲧ·[316] ⲙⲡⲁⲧⲭⲉⲕ ⲧⲁⲓⲟⲩ ⲛⲣⲟⲙⲡⲉ ⲣⲱ ⲭⲉ ⲉⲓⲉⲣ ⲡⲙⲉⲉⲩⲉ ⲙⲡⲙⲟⲩ. ⲡⲉⲭⲁⲓ ⲛⲁϥ ⲭⲉ ⲡⲁⲑⲏⲧ. ⲟⲩⲛⲅⲟⲩⲛ ⲉⲣⲉⲡⲁϩⲉ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲱⲏⲱ ⲙⲛ ⲧⲁ ⲡⲉϥⲁⲣϩⲩ· ⲉⲓⲉ ⲱⲁⲣⲉⲡⲁϩⲉ ⲛⲟⲩⲱⲏⲣⲉ ⲱⲱⲱ ⲙⲛ ⲡⲁ ⲡⲉϥⲉⲓⲱⲧ· ⲁϩⲁϩ ⲛⲉⲓⲱⲧ ⲙⲟⲩ ⲉⲣⲉⲡⲉϥⲱⲏⲣⲉ ⲥⲟⲃⲕ ⲁⲩⲱ ⲁⲡⲉϥⲱⲏⲣⲉ ⲣ ⲟⲩⲛⲟⲥ ⲛⲁϩⲉ. ⲁϩⲁϩ ⲛⲱⲏⲣⲉ ⲙⲟⲩ ⲙⲡⲁⲧⲟⲩⲡⲱϩ ⲉⲧⲏⲡⲉ ⲛⲛⲉⲣⲟⲙⲡⲉ ⲛⲛⲉⲩⲉⲓⲟⲧⲉ.

36. ⲛⲧⲉⲣⲉ<ⲓ>ⲉⲓⲙⲉ ⲇⲉ ⲭⲉ ⲙⲡϥⲱⲱⲡ ⲉⲣⲟϥ ⲙⲡⲁⲱⲁⲭⲉ ⲁⲓⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲓ ⲉⲡⲁϩⲓ· ⲉⲓⲭⲱ ⲙⲡⲱⲁⲭⲉ ⲛⲧⲁⲡⲥⲱⲧⲏⲣ ⲭⲟⲟϥ ⲉⲓⲟⲩⲇⲁⲥ ⲭⲉ ⲛⲧⲟⲕ ⲉⲧⲣⲱⲱⲉ· ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ ⲭⲉ ⲁⲩⲉⲛ ⲡⲟⲩⲱ ⲙⲡⲉⲃⲓϩⲛ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲙⲡⲉϥⲣⲁⲥⲧⲉ ⲭ[ⲉ] ⲁϥⲁⲗⲉ ⲉⲡⲉϥϩⲧⲟ ⲁ[ϥ]ⲃⲱⲕ ⲉⲡⲁⲅⲱⲛ [ⲉⲑⲉ]ⲱⲣⲉⲓ. ⲁⲡⲉϩⲧⲟ [ϥⲱⲟⲉ] ϩⲁⲣⲟϥ ⲁϥⲥⲉⲧϥ [ⲉⲭⲛ ⲛ]ⲱⲛⲉ. ⲁⲧⲥⲟⲟ[ⲩϩⲉ ⲛⲭⲱϥ][317] ⲡⲱϩ[318] ⲁϥⲙ[ⲟⲩ[319] ⲙⲡⲁ]ⲧⲉϥⲡⲱ[ϩ ⲉⲡⲉϥⲏⲓ].[320]

37. ⲙⲁⲣⲟⲩⲉⲓ[321] [ⲛⲥⲉⲥⲱⲧⲙ ⲉ]ⲛⲁⲓ [ⲛⲥⲓ ⲛⲉⲧⲕⲱ] /f. 8v./ ⲛϩⲧⲏⲩ ⲭⲉ ⲥⲉⲛⲁⲱⲥⲕ ⲉⲩⲟⲛϩ· ⲛⲥⲉⲛⲁⲩ ⲉⲡⲉⲛⲧⲁϥⲕⲁ ϩⲧⲏϥ ⲉⲣ ⲕⲉⲧⲁⲓⲟⲩ ⲛⲣⲟⲙⲡⲉ ⲉϥⲟⲛϩ· ⲉⲁϥⲙⲟⲩ ⲙⲡⲁⲧⲉϥⲭⲉⲕ ⲟⲩϩⲟⲟⲩ ⲛⲟⲩⲱⲧ ⲉⲃⲟⲗ. ⲛⲧⲁⲓⲭⲉ[322] ⲛⲁⲓ ⲇⲉ ⲉⲧⲉⲧⲛⲁⲅⲁⲡⲏ[323] ⲭⲉⲕⲁⲥ ⲛⲛⲉⲧⲛ† ⲛⲟⲩⲡⲣⲟⲑⲉⲥⲙⲓⲁ ⲉⲥⲟ ⲛⲛⲟⲥ ⲡⲁⲣⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙⲡⲉⲧⲛⲁϩⲉ·[324] ⲉⲛⲉⲓⲧⲥⲁⲉⲓⲟ[325] ⲁⲛ ⲛⲧⲙⲛⲧⲣⲙⲙⲁⲟ·[326] ⲁⲗⲗⲁ

309. ⲛⲅⲧⲙⲣ...ⲛⲙⲙⲁⲕ: S2 ϩⲛ ⲟⲩⲱⲡ ⲛⲱⲱⲡ.
310. S2: ⲉⲣⲱⲁⲛⲡⲣⲱⲙⲉ.
311. S2: ⲙⲉϥⲭⲓ.
312. S2 lacks ⲉⲡⲉⲥⲏⲧ...ⲧⲏⲣⲟⲩ.
313. ⲛⲧⲉⲣⲉⲓⲭⲉ...ⲛⲁϥ: S2 ⲛⲧⲉⲣⲉⲓⲱⲁⲭ[ⲉ] ⲛⲙⲙⲁϥ.
314. S2 lacks ⲛⲁⲓ.
315. ⲙⲉⲓⲙⲟⲩ...ⲛⲉⲓⲕⲁⲓⲣⲟⲥ: S2 †ⲣ ⲧⲁⲓⲟⲩ ⲛ[ⲣⲟⲙⲡⲉ] ⲣⲱ ⲭⲉ ⲉⲓⲛⲁ[ⲣ ⲡⲙⲉ]ⲉⲩⲉ ⲙⲡⲙⲟⲩ.
316. ⲙⲡⲁⲧⲉϥⲙⲟⲩ...ⲙⲡⲁⲉⲓⲱⲧ: S2 ⲙⲛ ⲡⲕⲉⲥⲟⲛ ⲙⲡⲁⲉⲓⲱⲧ. S2 breaks off here.
317. S3 resumes here.
318. S3: ⲟⲩⲱⲭⲡ ⲛⲧⲉⲩⲛⲟⲩ.
319. S3: ⲁϥ† ⲙⲡⲉⲡⲛ̄ⲁ̄.
320. S3 lacks ⲙⲡⲁⲧⲉϥⲡⲱϩ ⲉⲡⲉϥⲏⲓ.
321. S3: ⲙⲁⲣⲟⲩⲛⲁⲩ ⲧⲉⲛⲟⲩ.
322. ⲛⲉⲧⲕⲱ...ⲛⲧⲁⲓⲭⲉ: S3 ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲧⲛⲛⲁⲣ ⲟⲩⲛⲟⲥ ⲛⲁϩⲉ.
323. ⲛⲁⲓ...ⲉⲧⲉⲧⲛⲁⲅⲁⲡⲏ: S3 ⲁⲛⲟⲕ ⲇⲉ ⲉⲓⲭⲱ ⲛⲏⲧⲛ ⲛⲛⲁⲓ.
324. ⲡⲁⲣⲁ...ⲙⲡⲉⲧⲛⲁϩⲉ: S3 ⲉⲡⲉⲧⲛⲁϩⲉ.
325. S3: ⲛⲉⲓⲭⲡ[ⲓⲟ].
326. S3 breaks off here.

ⲉⲓⲧⲥⲁⲉⲓⲟ· ⲛⲛⲉⲧⲕⲱ ⲛϩⲧⲏⲩ ⲉⲛⲉϩⲃⲏⲩⲉ ⲙⲡⲕⲁϩ·

38. ⲟⲩⲣⲙⲙⲁⲟ ⲡⲉ ⲁⲃⲣⲁϩⲁⲙ. ⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲡⲉⲱⲃⲏⲣ ⲙⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲡⲉⲓⲱⲧ ⲛⲙⲡⲁⲧ[ⲣ]ⲓⲁ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲉⲧⲃⲉ [ⲧ]ⲉϥⲙⲛⲧⲙⲁⲓⲱⲙⲙⲟ· [ⲉ]ⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲡⲉ[ⲱ]ⲃ̄ⲣ̄[327] ⲙⲡⲛⲟⲩⲧⲉ·[328] [ⲟⲩⲣ]ⲙⲙⲁⲟ ⲡⲉ ⲇⲁⲩⲉⲓⲇ [ⲁⲩ]ⲱ ⲟⲩⲣⲣⲟ ⲡⲉ. ⲁⲡⲭⲟ[ⲉⲓⲥ ⲭⲟ]ⲟⲥ ⲉⲧⲃⲏⲏⲧϥ[329] [ⲭⲉ ⲁⲓϩⲉ] ⲉⲩⲣⲱⲙⲉ ⲉϥ[ⲛⲏⲩ ⲕⲁ]ⲧⲁ ⲡⲁϩⲏⲧ [ⲇⲁⲩⲉⲓⲇ ⲡ]ⲱⲏⲣⲉ ⲛⲏⲉⲥ[ⲥⲁⲓ·[330] ⲉⲧⲃⲉ ⲟ]ⲩ ⲁⲡⲛⲟⲩ[ⲧⲉ] ⲭⲟⲟⲥ[331] ⲭⲉ ⲁⲓϩⲉ] ⲉⲣⲟϥ ⲉϥ[ⲛⲏⲩ ⲕⲁⲧⲁ ⲡⲁϩⲏ]ⲧ·[332] ⲉⲧⲃⲉ ⲭⲉ ⲟⲩⲭ̄ⲣ̄ⲥ̄ ⲡ[ⲉ] ⲙⲡϥⲭⲓⲥⲉ ⲙⲡⲉϥϩⲏⲧ ⲉⲛⲉϩ·[333] ⲡⲉⲭⲁϥ ⲅⲁⲣ ϩⲛ ⲟⲩⲯⲁⲗⲙⲟⲥ ⲭⲉ ⲛⲉⲧⲙⲟⲥⲧⲉ ⲙⲙⲟⲕ ⲡⲭⲟⲉⲓⲥ ⲁⲓⲙⲉⲥⲧⲱⲟⲩ. ⲁⲩⲃⲱⲥ ⲛⲓⲣⲙⲙⲁⲟ ⲉⲧⲡⲁⲣⲁⲛⲟⲙⲉⲓ· ⲡⲉⲕⲛⲟⲙⲟⲥ[334] ⲇⲉ ⲁⲓⲙⲉⲣⲓⲧϥ·[335]

39. ⲟⲩⲣⲙⲙⲁⲟ ⲡⲉ ⲥⲟⲗⲟⲙⲱⲛ ⲡⲁⲣⲁ ⲛⲣⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧϩⲁⲧⲉϥϩⲏ·[336] ⲡⲁⲓ ⲛⲧⲁⲡⲛⲟⲩⲧⲉ † ⲛⲁϥ ⲛⲟⲩⲛⲟⲥ ⲛⲥⲟⲫⲓⲁ ⲡⲁⲣⲁ ⲟⲩⲟⲛ ⲛⲓⲙ·[337] [338] ⲙⲡⲉϥⲙⲉⲣⲉ ⲧⲙⲛⲧⲣⲙⲙⲁⲟ[339] ⲛⲑⲉ ⲛⲧⲥⲟⲫⲓⲁ ⲙⲡⲛⲟⲩⲧⲉ· ⲉϥⲱⲱ ⲉⲃⲟⲗ ⲉϥⲭⲡⲓⲟ ⲛⲛⲣⲙⲙⲁⲟ[340] ⲭⲉ ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲧ ⲙⲛ ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲱ ⲡⲉ ϩⲱⲃ ⲛⲓⲙ ⲉⲧϩⲓⲭⲙ ⲡⲕⲁϩ·[341] ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲧ ⲡⲉ ⲁⲩⲱ ⲟⲩⲡⲉⲣⲓⲥⲡⲁⲥⲙⲟⲛ ⲡⲉ[342] ⲙⲡⲟⲛⲏⲣⲟⲛ·[343] ⲟⲩⲣⲱⲙⲉ ⲉⲁⲡⲛⲟⲩⲧⲉ[344] † ⲛⲁϥ ⲛⲟⲩⲛⲟⲥ[345] ⲙⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲡϥ† ⲉⲝⲟⲩⲥⲓⲁ ⲛⲁϥ ⲉⲧⲣⲉϥⲟⲩⲟⲙ[346] ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ· ⲡⲉⲓⲕⲉⲧ

327. S3 resumes here.
328. S3 adds ⲉⲧⲃⲉ ⲧⲙⲛⲧⲙⲁⲓⲱⲙⲙⲟ.
329. ⲁⲡⲭⲟⲉⲓⲥ...ⲉⲧⲃⲏⲏⲧϥ: S3 ⲁⲩⲱ ⲡⲭⲟⲉⲓⲥ ⲣ ⲙⲛⲧⲣⲉ ϩⲁⲣⲟϥ.
330. ⲉⲩⲣⲱⲙⲉ...ⲛⲓⲉⲥⲥⲁⲓ: S3 ⲉⲇⲁⲩⲉⲓⲇ ⲡⲱⲏⲣⲉ ⲛⲓⲉⲥⲥⲁⲓ ⲉϥⲛⲏⲩ ϩⲙ ⲡⲁϩⲏⲧ ⲡⲁⲓ ⲉⲧⲛⲁⲉⲓⲣⲉ ⲛⲛⲁⲟⲩⲱⲱ ⲧⲏⲣⲟⲩ.
331. ⲁⲡⲛⲟⲩⲧⲉ ⲭⲟⲟⲥ: S3 ⲁϥⲭⲟⲟⲥ.
332. ⲁⲓϩⲉ...ⲡⲁϩⲏⲧ: S3 ϥⲛⲏⲩ ϩⲙ ⲡⲁϩⲏⲧ.
333. ⲉⲧⲃⲉ...ⲉⲛⲉϩ: S3 [ⲉ]ⲡⲉⲓⲇⲏ ⲟⲩⲭⲣⲓⲥ[ⲧ]ⲟⲥ ⲛⲱⲉⲛ ⲉϩ[ⲧⲏϥ] ⲡⲉ. S3 breaks off here.
334. S3 resumes here.
335. ⲡⲉⲕⲛⲟⲙⲟⲥ...ⲁⲓⲙⲉⲣⲓⲧϥ: S3 ⲁⲓ]ⲙⲉⲣⲉ ⲡⲉⲕⲛⲟⲙⲟⲥ.
336. S3: ⲛⲧⲁⲩⲱⲡⲉ ϩⲁⲧⲉϥϩⲏ.
337. S3 lacks ⲡⲁⲓ...ⲛⲓⲙ.
338. S3 adds ⲁⲩⲱ.
339. S3: ⲧⲉϥⲙⲛⲧⲣⲙⲙⲁⲟ.
340. S3: ⲛⲛⲉⲧⲟ ⲛⲣⲙⲙⲁⲟ ⲕⲁⲗⲱⲥ.
341. ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲧ...ⲡⲕⲁϩ: S3 ϩⲱⲃ ⲛⲓⲙ ⲉⲧϩⲓⲭⲙ ⲡⲕⲁϩ ϩⲉⲛⲡⲉⲧⲱⲟⲩⲉⲓⲧ ⲛⲉ·
342. ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲧ...ⲟⲩⲡⲉⲣⲓⲥⲡⲁⲥⲙⲟⲛ ⲡⲉ: S3 ⲙⲛ ⲟ[ⲩ]ⲱⲱ ⲛⲓⲙ.
343. S3 adds [ⲁⲩⲱ] ⲡⲉⲭⲁϥ.
344. S3: ⲉⲡⲭⲟ[ⲉⲓⲥ].
345. S3 lacks ⲛⲟⲩⲛⲟⲥ.
346. ⲙⲡϥ†...ⲉⲧⲣⲉϥⲟⲩⲱⲙ: S3 ⲙⲡⲉϥⲟⲩⲱⲙ.

ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲧ ⲡⲉ ⲙⲛ ⲟⲩⲟⲩⲱⲱ ⲙⲡ̅ⲛ̅ⲁ̅.[347]

40. ⲭⲉ ⲡⲉϥϩⲓⲥⲉ ⲧⲏⲣϥ ⲛ /f. 9r./ ⲧ[ⲁϥϩⲁⲥ]ⲧϥ ⲛϩⲏⲧϥ[348] ⲙⲡⲉϥⲧ ϩⲏⲩ ⲛⲗⲁⲁⲩ ⲛⲑⲉ ⲛⲛⲁⲓ ⲉⲧⲱⲟⲟⲡ ⲧⲉⲛⲟⲩ ⲛⲛⲓⲣⲙⲙⲁⲟ ⲙⲡⲟⲛⲏⲣⲟⲛ· ⲭⲉ[349] ⲟⲩⲙⲟⲛⲟⲛ ⲭⲉ ⲛⲥⲉⲧ ⲁⲅⲁⲡⲏ ⲁⲛ[350] ⲁⲗⲗⲁ ⲥⲉⲥⲱⲭⲃ ⲛⲧⲉⲩⲯⲩⲭⲏ ϩⲙ ⲡⲉⲥⲙⲟⲩ ⲛⲧⲁⲡⲭⲟⲉⲓⲥ ⲧⲁⲁϥ ⲛⲁⲩ·[351] ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲛⲱⲁⲛⲭⲟⲟⲩ ⲉⲃⲟⲗ· ⲉⲛⲛⲁⲟⲛⲧⲟⲩ ⲧⲱⲛ ⲛϩⲁⲏ·

41. ⲱⲁⲛⲧⲉⲟⲩ ⲟⲉ ⲱⲱⲡⲉ ⲱ ⲡⲣⲙⲙⲁⲟ ⲛⲁⲧⲛⲁ ⲉⲕⲥⲕⲣⲕⲱⲣ ϩⲙ ⲡⲉⲓⲟⲙⲉ ⲛⲗⲟⲉⲓϩⲉ ⲉⲧⲉ ⲧⲙⲛⲧⲙⲁⲓⲭⲣⲏⲙⲁ ⲧⲉ. ⲙⲡⲉⲕⲗⲟ ⲉⲕⲟ ⲛⲁⲑⲏⲧ· ⲛⲅⲭⲟⲟⲥ ϩⲙ ⲡⲉⲕϩⲏⲧ ⲭⲉ ⲁϩⲁϩ ⲛⲣⲙⲙⲁⲟ ⲱⲱⲡⲉ ⲥⲓ ⲡⲁϩⲟⲩ ⲙⲙⲟⲓ· ⲁⲩⲱ ⲉⲧⲉ ⲙⲡⲟⲩⲟⲓⲕⲟⲛⲟⲙⲉⲓ ⲙⲙⲟ<ⲟ>ⲩ ⲕⲁⲗⲱⲥ. ⲁⲩⲙⲟⲩ. ⲁⲩⲧⲁⲕⲟ ϩⲛ ⲟⲩⲟⲉⲡⲏ.

42. ⲟⲩ ⲡⲉⲛⲧⲁⲩⲱⲱⲡⲉ ⲛⲃⲁⲣⲗⲁϩⲁⲣ ⲡⲣⲣⲟ ⲛⲣⲉⲩⲭⲓⲛⲟⲟⲛⲥ· ⲛⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲭⲉ ⲁⲩⲕⲁ ϩⲧⲏⲩ ⲉⲧⲉⲩⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲛ ⲧⲉⲩⲟⲟⲙ· ϩⲱⲥⲧⲉ ⲛⲉⲁⲛⲁⲑⲉⲙⲁ ⲙⲡⲏⲓ ⲙⲡⲭⲟⲉⲓⲥ ⲁⲩⲟⲩⲱⲙ· ⲁⲩⲥⲱ ⲛϩⲏⲧⲟⲩ ⲉⲡⲙⲁ ⲛⲛⲁⲓ ⲙⲏ ⲙⲡⲟⲩⲃⲓ ⲛⲧⲉⲩⲙⲛⲧⲣⲣⲟ ⲛⲧⲟⲟⲧⲩ ⲛⲥⲉⲧⲁⲁⲥ ⲛⲛⲉ<ⲩ>ⲭⲁⲭⲉ· ⲡⲉⲩⲕⲉⲥⲱⲙⲁ ⲙⲡⲩⲙⲡⲱⲁ ⲛⲟⲩⲕⲁⲓⲥⲉ· ⲁⲩⲛⲟⲭⲩ ⲉⲃⲟⲗ ϩⲓⲁⲛ ϩⲉⲛⲧⲟⲟⲩ ⲉⲩⲭⲟⲥⲉ ⲱⲁⲛⲧⲉⲩⲙⲟⲩ ϩⲁ ⲡⲉϩⲕⲟ ⲙⲛ ⲡⲉⲓⲃⲉ· ⲛⲧⲉⲛϩⲁⲗⲁⲧⲉ ⲙⲛ ⲛⲉⲑⲩⲣⲓⲟⲛ ⲟⲩⲱⲙ ⲛⲛⲉⲩⲥⲁⲣⲝ.

43. ⲉⲛⲉⲓⲟⲩⲱⲱ ⲁⲛ ⲉⲧⲣⲉⲕⲟⲩⲭⲁⲓ ⲱ ⲡⲣⲱⲙⲉ ⲛⲣⲙⲙⲁⲟ· ⲛⲉⲓⲛⲁⲥⲱ ⲁⲛ ⲡⲉ ⲉⲓⲕⲩⲙⲛⲁϩⲉ ⲙⲙⲟⲕ ⲉⲧⲉⲕⲛⲟⲩⲣⲉ· ⲙⲏ ⲉⲓⲙⲟⲥⲧⲉ ⲙⲙⲟⲕ ⲏ ⲉⲓⲕⲱϩ ⲉⲣⲟⲕ·[352] ⲛⲛ[ⲉⲥ]ⲱⲱⲡⲉ· ⲁⲗⲗⲁ ⲉⲓⲟⲩⲱⲱ ⲉⲥⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲛⲛⲁϩⲣⲙ ⲡⲛⲟⲥ ⲛⲱⲱⲥ ⲙⲙⲉ[353] ⲙⲡⲉϩⲟⲟⲩ ⲉⲧⲉ ⲙⲛ [ⲭⲓ] ϩⲟ ⲛϩⲏⲧϥ· ⲧⲁⲭ[ⲟⲟⲥ] ⲛⲁϥ[354] ⲭⲉ ⲛⲉⲛⲧⲁⲩ[ⲕⲁ]ⲁⲩ ⲛⲁⲓ ⲙⲡⲉⲓⲧ[ⲁⲕⲉ] ⲗⲁⲁⲩ ⲉⲃⲟⲗ ⲛϩ[ⲏⲧⲟⲩ].[355] ⲉⲓⲥ ⲛⲉⲥⲟⲟⲩ ⲛⲧ[ⲁⲕⲧⲁⲁⲩ] ⲛⲁⲓ[356] ⲭⲉ[357] ⲙ[ⲁⲛⲟⲩⲟⲩ] ⲙⲡⲉⲟⲩⲁ [ⲛϩⲏⲧⲟⲩ ϩⲉ]. ⲁⲡⲣⲙⲙⲁ[ⲟ ⲡⲉⲱ ⲧⲉⲩⲙⲛⲧ] /f. 9v./ ⲣⲙⲙⲁⲟ ⲉⲭⲱϥ ⲙⲛ ⲡϩⲏⲕⲉ· ⲁⲡϩⲏⲕⲉ· ⲇⲉ ϩⲱⲱϥ ⲱⲱⲡⲉ ⲉⲩⲱⲡ ϩⲙⲟⲧ ϩⲛ ϩⲱⲃ ⲛⲓⲙ· ⲉⲥⲉⲱⲱⲡⲉ ⲛⲁⲛ ⲧⲏⲣⲛ ⲛⲧⲛⲙⲡⲱⲁ ⲛⲥⲱⲧⲙ ⲉⲣⲟϥ ⲭⲉ ⲁⲙⲏⲉⲓⲧⲛ ⲉϩⲟⲩⲛ ⲉⲡⲣⲁⲱⲉ ⲙⲡⲉⲧⲛⲭⲟⲉⲓⲥ.

347. ⲡⲉⲓⲕⲉⲧ...ⲙⲡ̅ⲛ̅ⲁ̅: S3 ⲕⲁⲓⲧⲟⲓⲣⲉ ⲭⲉ ⲟⲩⲡⲉⲧⲱⲟⲩⲉⲓⲧ ⲡⲉ.
348. S3 lacks ⲧⲁϥϩⲁⲥⲧϥ ⲛϩⲏⲧϥ.
349. ⲛⲗⲁⲁⲩ...ⲭⲉ: S3 ⲛϩⲏⲧϥ.
350. ⲛⲥⲉⲧ...ⲁⲛ: S3 ⲥⲉⲧ ⲙⲛⲧⲛⲁ ⲁⲛ ⲛⲥⲓ ⲛⲣⲙⲙⲁⲟ.
351. S3 breaks off here.
352. S4 begins here. S4 adds]ⲥⲃⲱ ⲛⲁⲕ ϩⲁ ⲟⲩⲃⲉⲕⲉ.
353. ⲉⲥⲛ...ⲙⲙⲉ: S4 ⲉⲧⲣⲃⲕⲟⲛ ⲡⲁⲣⲣⲏⲥⲓⲁ.
354. ⲧⲁⲭⲟⲟⲥ ⲛⲁϥ: S4 ⲁⲩⲱ ⲛⲧⲁⲭⲟⲟⲥ ϩⲱ ⲛⲛⲁϩⲣⲙ ⲡⲱⲱⲥ ⲙⲙⲉ ⲡⲉⲭ̅ⲥ̅.
355. ⲛⲉⲛⲧⲁⲩⲕⲁⲁⲩ...ⲛϩⲏⲧⲟⲩ: S4 ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ⲙⲛ ⲛⲱⲏ[ⲣⲉ] ⲱⲏⲙ ⲛⲧⲁⲡⲛⲟⲩ[ⲧⲉ ⲧⲁⲁ]ⲩ ⲛⲁⲓ.
356. ⲛⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ: S4 ⲛⲧ]ⲁⲕⲧⲁⲛ[ϩⲟⲩⲧ ⲉⲣⲟⲟ]ⲩ.
357. S4 breaks off here.

44. ⲟⲩⲛ ϩⲁϩ ⲛϩⲱⲟⲛ ⲉⲁⲡⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ ⲧⲁⲙⲓⲟⲟⲩ ⲉⲩⲭⲣⲏⲥⲓⲙⲉⲩⲉ· ⲟⲩⲛ ⲟⲩⲟⲛ ⲛⲥⲉⲭⲣⲏⲥⲓⲙⲉⲩⲉ ⲁⲛ. ⲟⲩⲛ ⲟⲩⲕⲟⲩⲓ ⲛϩⲱⲟⲛ ⲉⲱⲁⲩⲟⲛⲧϥ[358] ϩⲙ ⲡⲥⲁ ⲛⲙⲙⲁ[359] ⲛⲱⲁ ⲙⲡⲣⲏ ⲉⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲁⲗⲗⲱⲏ· ⲧⲉϥⲧⲣⲟⲫⲏ ⲇⲉ ⲡⲉ ⲃⲱⲇⲁⲛⲏ ⲛⲓⲙ[360] ⲛⲥⲧⲛⲟⲩⲩⲉ·[361] [ⲉ]ⲧⲃⲉ ⲡⲁⲓ ⲡⲉϥⲥⲱⲙⲁ[362] ⲱⲉⲱ ⲥⲧⲛⲟⲩⲩⲉ ⲉⲃⲟⲗ [ⲛ]ⲟⲩⲟⲉⲓⲱ[363] ⲛⲓⲙ·

45. [ⲡⲁⲓ][364] ⲇⲉ ⲱⲁⲣⲉⲛⲣⲣⲱⲟⲩ [ⲭⲓ]ⲧϥ[365] ⲛⲥⲉⲟⲗⲙⲗⲱ[ⲙϥ ϩ]ⲛ ⲛⲉⲩϩⲟⲉⲓⲧⲉ· [ⲉⲧⲃⲉ] ⲡⲉϥⲥⲧⲛⲟⲩⲩⲉ. [ⲉϥⲱⲁⲛ]ⲛⲕⲟⲧⲕ ⲛϥ[ⲟⲩⲱⲛ ⲛ]ⲣⲱϥ ⲛϥ[±7 ⲱ]ⲁⲣⲉ ⲙⲡ[ⲟⲗⲓⲥ ⲙⲛ ⲛⲧ]ⲙⲉ ⲉⲧⲙⲡⲉϥⲕⲱⲧⲉ ⲱ[ⲱⲗⲉ]ⲙ ⲉⲡⲉϥⲥⲧⲟⲓ ⲛⲟⲩⲙⲓⲗⲓⲟⲛ. ⲉⲱⲱⲡⲉ ⲇⲉ ⲉⲣⲱⲁⲛⲛⲉⲟⲉⲣⲏⲟ ⲟⲩⲱⲱ ⲉⲟⲱⲣⲟ ⲉⲣⲟϥ ⲛⲥⲉⲟⲟⲡϥ ⲱⲁⲩⲙⲟⲟⲱⲉ ϩⲛ ⲛⲉⲍⲩⲗⲟⲥ ⲙⲛ[366] ⲛⲉⲓⲁ[367] ⲉⲩⲱⲱⲗⲙ ⲉⲡⲉϥⲥⲧⲛⲟⲩϥⲉ· ⲉⲩⲱⲁⲛⲟⲛⲧϥ ⲇⲉ[368] ⲛⲥⲉⲟⲣⲃⲉϥ ⲉⲍⲟⲩⲛ ⲉⲛⲉⲩⲱⲛⲏⲩ· ⲱⲁⲣⲉⲟⲩⲛⲟⲟ[369] ⲛⲥⲧⲛⲟⲩϥⲉ ⲱⲱⲱ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ ⲛⲟⲩⲛⲟⲟ[370] ⲛⲟⲩⲉ· ⲁⲩⲱ ⲱⲁⲩⲉⲓ ⲙⲉ'[371] ⲛⲟⲓ ⲛⲉⲧⲟⲩⲱⲱ ⲉⲱⲟⲡϥ ⲭⲉ ⲁⲩⲟⲓⲛⲉ ⲙⲡⲁⲗⲗⲱⲏ.

46. ⲟⲩ ⲙⲟⲛⲟⲛ ⲭⲉ ⲡⲉϥⲥⲱⲙⲁ ⲙⲙⲁⲧⲉ ⲡⲉⲧⲱⲉⲱ ⲥⲧⲛⲟⲩϥⲉ ⲉⲃⲟⲗ· ⲁⲗⲗⲁ ⲛⲕⲉⲍⲟⲉⲓⲧⲉ ⲛⲛⲟⲉⲣⲏⲟ ⲙⲛ ⲛⲉⲩⲕⲉⲱⲛⲏⲩ ⲉⲱⲁⲩⲟⲟⲡϥ ⲛϩⲏⲧⲟⲩ. ⲱⲁⲩⲭⲓ ⲉⲃⲟⲗ ϩⲙ ⲡⲉϥⲥⲧⲛⲟⲩϥⲉ· ⲛⲥⲉⲧⲁⲁⲩ ⲉⲃⲟⲗ ϩⲁ ⲟⲩⲛⲟⲟ ⲛⲧⲙⲏ· ⲱⲁⲩⲭⲟⲟⲥ ⲅⲁⲣ ⲉⲧⲃⲉ ⲡⲁⲗⲗⲱⲏ· ⲭⲉ ⲱⲁϥⲱⲉⲱ ⲥⲧⲛⲟⲩϥⲉ ⲉⲃⲟⲗ ⲉϥⲟⲛϩ· ϥⲩⲱⲁⲛⲙⲟⲩ ⲇⲉ ⲟⲛ ϥⲱⲱⲱ ⲉⲃⲟⲗ ⲉⲡⲉⲍⲟⲩ'ⲟ'. ⲱⲁⲩⲭⲟⲟⲥ ⲟⲛ ⲛⲟⲓ ⲛⲉⲛⲧⲁⲩⲱⲱⲡ[[ⲉ]]· ⲉⲃⲟⲗ[372] ⲛ/f. 10r./ϩ[ⲏⲧϥ] ⲭⲉ ⲱⲓ ⲥⲛⲁⲩ ⲛⲛⲟⲩⲃ[373] ϩⲁ ⲟⲩⲱⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧϥ·

47. ⲉⲛⲉⲓⲫⲩⲥⲓⲟⲗⲟⲅⲉⲓ[374] ⲁⲛ ⲉⲓⲭⲱ ⲉⲣⲱⲧⲛ ⲛⲛⲁⲓ[375] ⲁⲗⲗⲁ ⲉⲓⲟⲩⲱⲱ ⲱ

358. S4 resumes here.
359. ϩⲙ...ⲛⲙⲙⲁ: S4 ϩⲛ [ⲙⲙⲁ].
360. ⲃⲱⲇⲁⲛⲏ ⲛⲓⲙ: S4 ϩⲉⲛⲁ[ⲁⲙ]? Cf. B1 ⲛⲓⲗⲁⲙ, and Crum 142a.
361. S4 adds ⲉ[ⲛⲉϥ]ⲟⲩⲱⲙ ⲛⲗⲁⲁⲩ ⲁⲛ [ϩⲟ]ⲗⲱⲥ ⲛⲥⲁ ⲥⲧⲟ[...] ⲙⲛ ϩⲉⲛϩⲣⲏⲣⲉ [ⲛ]ⲛⲥⲧⲛⲟⲩⲃⲉ.
362. S4: ⲛⲉⲣⲉⲡⲉϥⲥⲱ[ⲙⲁ].
363. S4: ⲛⲛⲁⲩ.
364. S4: ⲡⲓϩⲱⲟⲛ.
365. ⲱⲁⲣⲉⲛⲣⲣⲱⲟⲩ ⲭⲓⲧϥ: S4 ⲛ[ⲧⲙⲓ]ⲛⲉ ⲱⲁⲣⲉ[ⲛⲣⲣⲱⲟⲩ ⲉ]ⲓ ⲉⲃⲟⲗ. S4 breaks off here.
366. S4 resumes here.
367. S4: [...]ⲙ ⲉⲧⲭⲟⲥⲉ.
368. S4 lacks ⲇⲉ.
369. S4 lacks ⲛⲟⲟ.
370. S4 lacks ⲛⲟⲩⲛⲟⲟ.
371. S4 breaks off here, with some 5 lines of illegible text.
372. S4 resumes here.
373. ⲱⲓ...ⲛⲛⲟⲩⲃ: S4 ⲱⲟⲙⲛⲧ ⲛⲱⲓ.
374. S4: ⲉⲛⲉⲓⲛⲟⲥⲥ.
375. ⲉⲣⲱⲧⲛ ⲛⲛⲁⲓ: S4 ⲛⲛⲁⲓ ⲉⲣⲟⲕ ⲱ ⲡⲣⲱⲙⲉ.

ⲡⲣⲙⲙⲁⲟ[376] ⲛⲧⲉⲡⲉⲕⲥ†ⲛⲟⲩϥⲉ[377] ⲙⲟⲟⲩⲉ ⲉⲡⲟⲩⲉ ⲉⲧⲃⲉ ⲛⲉⲕⲡⲣⲁϫⲓⲥ ⲉⲧⲛⲁⲛⲟⲩ·[378] ⲉⲓⲟⲩⲱⲩ[379] ⲉⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ϫⲱ ⲙⲡⲉⲕⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ·[380] ϫⲉ ⲁⲕⲛⲁ ⲙⲡϩⲏⲕⲉ ⲁⲕⲣ ⲙⲁⲓⲱⲙⲙⲟ· ⲁⲕⲣ ⲡϩⲁⲡ ⲛⲟⲩⲟⲣⲫⲁⲛⲟⲥ ⲙⲛ ⲟⲩϫⲏⲣⲁ ⲁⲕⲡⲱϩ ⲛⲥϩⲁⲓ ⲛⲓⲙ ⲛϫⲓⲛⲟⲟⲛⲥ· ⲉⲁⲕⲙⲉⲣⲉ ⲡⲉⲧϩⲓⲧⲟⲩⲱⲕ ⲛⲧⲉⲕϩⲉ. ⲉⲱⲱⲡⲉ ⲇⲉ ⲉⲕⲱⲁⲛⲉⲓⲣⲉ ⲛⲛⲁⲓ ⲛⲧⲁⲓϫⲟⲟⲩ ⲡⲉⲥ†ⲛⲟⲩϥⲉ ⲛⲛⲉⲕⲕⲁⲇⲟⲣⲑⲱⲙⲁ ⲛⲁⲙⲟⲟⲱⲉ ⲉⲡⲟⲩⲉ ϩⲙ ⲡⲉⲕⲙⲟⲩ ⲉϩⲟⲩⲉ ⲉⲡⲉⲕⲱⲛϩ̄ ⲁⲩⲱ ⲛⲅⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛⲧⲙⲛⲧⲣⲣⲟ ⲛⲙⲡⲏⲩⲉ·

48. ⲉⲱⲱⲡⲉ ⲇⲉ ⲙⲡⲉⲕ† ⲙⲡⲉⲕⲟⲉⲓⲕ ⲙⲡⲉⲧϩⲕⲁⲉⲓⲧ· ⲧⲉⲕϩⲃⲥⲱ ⲙⲡⲉⲧⲕⲏⲕ ⲁϩⲏⲩ ⲙⲡⲉⲕⲛⲁ ⲙⲡⲟⲣⲫⲁⲛⲟⲥ ⲙⲛ ⲧⲉϫⲏⲣⲁⲓ· ϩⲁⲡⲗⲱⲥ ⲡⲉⲕⲣⲟⲟⲩⲱ ⲧⲏⲣϥ ⲡⲉ ϭⲱⲟⲩϩ ⲛϫⲣⲏⲙⲁ ⲉϩⲟⲩⲛ ϩⲛ ⲟⲩϫⲓⲛⲟⲟⲛⲥ ⲉⲓⲉ ⲙⲡⲉⲗⲁⲁⲩ ⲛⲥ†ⲛⲟⲩϥⲉ ⲱⲱⲡⲉ ⲛϩⲏⲧⲕ ϩⲱⲗⲟⲥ ⲛⲥⲁ ⲥ†ⲃⲱⲱⲛ·

49. ⲟⲩⲛ ⲟⲩⲕⲟⲩⲓ ⲛϩⲱⲟⲛ ⲉⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ ⲁⲕⲁⲑⲁⲣⲧⲟⲥ. ⲱⲁⲕϩⲉ ⲉⲣⲟϥ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲉⲩⲥⲣⲟⲩⲣⲉϥ ⲛⲥⲁ ⲛϩⲟⲉⲓⲣⲉ <ⲉ>ⲧⲗⲟⲙⲥ· ⲉⲩⲱⲉⲱ ⲥ†ⲃⲱⲱⲛ ⲉⲃⲟⲗ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ· ⲁⲩⲱ ⲡⲙⲁ ⲉⲧⲉⲟⲩⲛ ϩⲟⲉⲓⲣⲉ ⲛϩⲏⲧϥ ⲱⲁⲕⲟⲛⲧϥ ⲛⲛⲁⲩ ⲛⲓⲙ ⲉⲩⲥⲣⲟⲩⲣⲉϥ ⲛϩⲏⲧⲟⲩ· ⲧⲉⲩⲕⲉϩⲓⲏ ⲛⲥⲥⲟⲩⲧ[ⲱⲛ] ⲁⲛ ⲉⲟⲏ· ⲁⲗⲗⲁ ⲉⲩⲙⲟⲟⲱⲉ ⲛⲥⲁϫⲱϥ ⲛⲛ[ⲁⲩ] ⲛⲓⲙ· ⲧⲁⲓ ⲧⲉ ⲑⲉ [ⲙ]ⲡⲉⲧⲕⲱ ⲛϩⲧⲏ[ϥ] ⲉⲧⲉⲩⲙⲛⲧⲣⲙⲙ[ⲁⲟ] ⲙⲙⲁⲧⲉ. ϫⲉ ϥⲗ[ⲟⲙⲥ] ⲡⲁⲣⲁ <ⲡ>ⲁⲕⲁⲑⲁ[ⲣⲧⲟⲥ] ⲁⲩⲱ ϥⲡⲏⲧ [ⲉⲃⲟⲗ] ⲛⲛⲁⲩ ⲛⲓⲙ. [ⲙⲡⲉϥ]ⲕⲁ ⲡ[ⲛⲟⲩⲧⲉ ⲉⲣ] ⲃⲟⲏⲑ[ⲟⲥ ⲛⲁϥ ⲁϥⲕⲁ] /f. 10v./ ϩⲏⲧϥ ⲉϫⲙ ⲡⲁⲱⲁⲓ ⲛⲧⲉⲩⲙⲛⲧⲣⲙⲙⲁⲟ.

50. ⲙⲁⲣⲛⲙⲟⲩⲱⲧ ⲛⲧⲛⲛⲁⲩ ϫⲉ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲃⲓ ⲙⲡⲉⲧⲛⲧⲁϥ ⲛⲙⲙⲁϥ ⲉϥⲛϩⲩ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲓⲙⲁ ⲛⲥⲟⲓⲗⲉ· ⲁⲣⲁ ⲛⲉⲧⲙⲉ ⲛⲑⲩⲗⲏ ⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲛⲉ. ϫⲓⲛⲙⲙⲟⲛ ⲛⲉⲛⲧⲁⲩⲁⲡⲟⲧⲁⲥⲥⲉ ⲛϩⲱⲃ ⲛⲓⲙ ⲉⲧⲛⲧⲁⲩ ⲛⲉ ⲉⲧⲃⲉ ⲡⲉⲩⲙⲉ ⲉϩⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲧⲉⲧⲛⲕⲓⲙ ⲛⲧⲉⲧⲛⲁⲡⲉ ⲉⲧⲉⲧⲛⲥⲩⲙⲫⲟⲛⲉⲓ ⲙⲛ ⲧⲁⲥⲓⲛϣⲁϫⲉ ⲉⲧⲉⲧⲛϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲣⲏⲩ ⲡⲉⲛⲧⲁϥⲕⲁ ϩⲱⲃ ⲛⲓⲙ ⲛⲥⲱϥ ⲉⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲛⲧⲟϥ ⲡⲉⲧⲛⲁⲥⲛ ⲧⲉϥⲙⲛⲧ[ⲣ]ⲙⲙⲁⲟ ϩⲁⲧⲉϥϩ·

51. [ⲁⲗ]ⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲛⲧⲉ[ⲟⲩⲁ] ⲕⲣⲙⲣⲙ ϩⲙ ⲡⲉϥ[ϩⲏ]ⲧ ϫⲉ ⲛⲁⲱ ⲛϩⲉ [†ⲛⲁ]ⲥⲓⲛⲉ ⲙⲡⲉⲧⲛ[ⲧⲁⲓ] ⲙⲡⲉⲕⲉⲁⲓⲱⲛ [ⲉⲓⲱⲁⲛⲥ]ⲟⲣ{ⲙⲉ}ϥ ⲙⲡⲉⲓ[ⲁⲓⲱⲛ ⲛⲧ]ⲁ† ⲛⲛ[ϩⲏⲕⲉ . . . . ⲁ]ⲛⲟⲕ [ⲇⲉ †ⲛⲁⲡⲗⲏⲣⲟ]ⲫⲟⲣⲉⲓ ⲙⲙⲟⲕ ϩⲙ [ⲡⲉ]†ⲛⲁϫⲟⲟϥ· <ϫⲉ> ⲙⲏ ⲙⲡⲉⲡⲉϫ̄ⲥ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲣ ⲙⲛⲧⲣⲉ ⲛⲁⲛ ϩⲛ ⲧⲁⲣⲭⲏ ⲙⲡⲱⲁϫⲉ· ⲛⲧⲉⲣⲉⲡⲉⲧⲣⲟⲥ ϫⲛⲟⲩϥ ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲟⲛ ⲁⲛⲕⲁⲉ ⲛⲕⲁ ⲛⲓⲙ ⲛⲥⲱⲛ ⲁⲛⲟⲩⲁϩⲛ ⲛⲥⲱⲕ· ⲟⲩ ⲁⲣⲁ ⲡⲉⲧⲛⲁⲱⲱⲡⲉ ⲙⲙⲟⲛ. ⲟⲩⲟⲛ ⲛⲓⲙ ⲡⲉϫⲁϥ ⲉⲁϥⲕⲁ ⲏⲓ ⲛⲥⲱϥ· ⲏ ⲥϩⲓⲙⲉ ⲏ ⲙⲁⲁⲩ· ⲏ ⲱⲏⲣⲉ· ⲏ ϩⲱⲃ ⲛⲓⲙ

376. S4 lacks ⲱ ⲡⲣⲙⲙⲁⲟ.

377. S4: ⲉⲧⲣⲉⲡⲉⲕⲥ†ⲛⲟⲩϥⲉ.

378. S4 adds ⲛⲧⲁⲕⲁⲁⲩ ϩⲙ [ⲡⲉ]ⲕⲱⲛϩ.

379. S4: [ⲛⲉⲓⲟⲩⲱ]ⲱ ⲡⲉ.

380. S4 breaks off here.

ⲉⲧⲃⲉ ⲡⲁⲣⲁⲛ ϥⲛⲁϫⲓⲧⲟⲩ ⲛϩⲁϩ ⲛⲕⲱⲃ ⲛⲥⲟⲡ ϩⲛ ⲧⲙⲛⲧⲣⲣⲟ ⲛⲙⲡⲏⲩⲉ· ⲁⲩⲱ ⲛϥⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙⲡⲱⲛϩ ⲱⲁ ⲉⲛⲉϩ·

52. ⲁⲗⲗⲁ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲟⲛ ϫⲉ ⲛⲉⲛⲉⲓⲟⲧⲉ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲛⲧⲁϥϫⲉ ⲡⲁⲓ ⲛⲁⲩ ⲙⲙⲁⲧⲉ. † ϩⲧⲏⲕ ϫⲉ ⲉϥϫⲉ ⲟⲩ:. ⲟⲩⲟⲛ ⲛⲓⲙ ⲡⲉϫⲁϥ ⲛⲧⲱⲧⲛ ⲙⲁⲩⲁⲁⲧ ⲧⲏⲩⲧⲛ ⲁⲛ. ⲉⲱϫⲉ ⲙⲉϥⲟⲃⲱϥ ⲉⲩⲁⲡⲟⲧ ⲙⲙⲟⲩ ⲛⲱⲣⲱ ⲉⲣⲱⲁⲛⲟⲩⲁ ⲧⲥⲟ ⲡⲉⲧⲟⲃⲉ ⲙⲙⲟϥ· ⲉⲓⲉ ⲡⲉⲧⲛⲁ† ⲛⲛⲉϥϩⲓⲥⲉ ⲛⲁ[ⲅⲁⲡⲏ

S5

56. /Coptic Theological Texts #10 fol. 5r., col. b/ ⲱⲁϥϩⲱⲗ ⲉⲙⲁⲩ ⲛⲁ'ⲧ'ⲗⲁⲁⲩ ⲛⲉⲧⲡⲱ.

57. ⲡⲣⲙⲙⲁⲟ ϩⲱⲱϥ ⲉϥⲧⲛⲧⲱⲛ ⲉⲩⲛⲟⲇ ⲛϫⲟⲓ ⲉⲣⲉ ⲡⲉϥⲁⲩⲉⲓⲛ ϩⲟⲣⲱ ⲉⲙⲉϥ[ⲱ]ⲇⲏⲣ [ϩ]ⲛ ⲗⲁⲁⲩ [ⲙ]ⲙⲁ ⲉⲓⲙⲏⲧⲉⲓ ϩⲙ ⲡⲡⲉⲗⲁⲅⲟⲥ ⲉⲧⲱϩⲕ. ⲉⲱⲁϥⲕⲓⲛⲇⲩⲛⲉⲩⲉ ⲛⲟⲩⲙⲏⲏⲱⲉ ⲛⲥⲟ[ⲡ] [....] /fol. 5v., col. a/ [ⲧⲉⲧⲉⲛⲥⲟⲟⲩⲛ] ⲙⲙⲟϥ ϩⲱⲧ ⲧⲏⲩⲧⲛ ϫⲉ ⲛϩⲟⲥⲟⲛ ⲉⲣⲉⲡⲣⲙⲙⲁⲟ ϫⲓ ⲛϩⲣⲁϥ ϩⲛ ⲛⲉⲓϫⲓ ϩⲣⲁϥ ⲧⲏⲣⲟⲩ ⲱⲁⲣⲉⲣⲟⲩϩⲉ ⲱⲱⲡⲉ ⲉⲣⲟϥ ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲑⲁⲏ [ⲙ]ⲡⲉϥⲁϩⲉ ⲛϥⲧ ⲟⲥⲉ ⲙⲡⲉϥⲱⲛϩ ⲧⲏⲣϥ. ⲟⲩⲛ ϩⲟⲉⲓⲛ<ⲉ> ϩⲛ ⲛϩⲁⲗⲁⲁⲧⲉ ⲙⲡⲕⲟⲥ[ⲙ]ⲟⲥ ⲉⲣⲉⲛⲉⲩⲧ[ⲛϩ] [ⲙ]ⲙⲟⲟ[ⲩ. . . .]

S3

73. /P 130, 5, f. 61r./ [. . .] ⲧⲱⲱ ⲛⲁϥ ⲛⲧⲉϥϫⲣⲓⲁ ⲧⲏⲣⲥ ⲛϥⲧⲙⲛⲁ ⲙⲡⲉϥⲥⲟⲛ ⲛϩⲏⲕⲉ ⲡⲁⲓ ⲛⲁⲱⲱ ⲉϩⲣⲁⲓ ⲉⲡϫⲟⲉⲓⲥ ⲛϥⲧⲙⲥⲱⲧⲙ ⲉⲣⲟϥ ⲉⲃⲟⲗ ϫⲉ. . . .[381]

74. ⲱⲱⲉ ⲉⲣⲟϥ ⲉ† ⲙⲛⲧⲛⲁ. ϫⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧⲱⲟⲟⲡ ⲛⲥⲕⲟⲡⲟⲥ ⲙⲡⲗⲁⲟⲥ ⲧⲏⲣϥ ⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲛⲧⲱⲧⲛ ⲡⲉ ⲡⲉϩⲙⲟⲩ ⲙⲡⲕⲁϩ. ⲉⲣⲱⲁⲛ ⲡⲉϩⲙⲟⲩ ⲇⲉ ⲃⲁⲁⲃⲉ ⲉⲩⲛⲁⲙⲟⲗϩϥ ⲛⲟⲩ. ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ϫⲉ ⲉⲣⲱⲁⲛ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲁⲙⲉⲗⲉⲓ ⲉⲡⲉϥⲟⲩϫⲁⲓ ⲟⲩ ⲡⲉ ⲡⲉϥϩⲏⲩ ϫⲉ ⲁⲩϫⲡⲟϥ ⲉⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ.

75. ⲉⲧⲃⲉ ⲡⲁⲓ ⲙⲁⲣⲛ† ϩⲧⲏⲛ ⲉⲣⲟⲛ ϫⲉ ⲟⲩⲛ ⲟⲩϩⲟⲟⲩ ⲛⲁⲱⲱⲡⲉ ⲛⲧⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲟⲛ ϫⲓ ⲡⲣⲟⲥ ⲛⲉⲛⲧⲁϥⲁⲁⲩ ⲉⲓⲧⲉ ⲁⲅⲁⲑⲟⲛ ⲉⲓⲧⲉ ⲡⲉⲧϩⲟⲟⲩ. ϩⲁⲡⲥ ⲡⲉ ⲉⲧⲣⲉⲩⲕⲱ ⲉϩⲣⲁⲓ ⲛⲟⲩⲙⲁ ⲛ† ϩⲁⲡ ⲛⲥⲉ ⲡⲱⲣⲱ ⲉⲃⲟⲗ ⲛϩⲉⲛϫⲱⲱⲙⲉ ⲛⲥⲉⲟⲓⲛⲉ ⲛⲉⲛⲧⲁⲛⲁⲁⲩ ⲧⲏⲣⲟⲩ.

76. ϩⲁⲡⲥ ⲅⲁⲣ ⲡⲉ ⲉⲧⲣⲉⲟⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲱⲱⲡⲉ ⲛⲥⲉⲧⲱⲟⲩⲛ ⲛⲟⲓ ⲟⲩⲟⲛ ⲛⲏⲙ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ † ϩⲁⲡ ⲉⲟⲩⲟⲛ ⲛⲏⲙ ⲉⲓⲧⲉ ⲇⲓⲕⲁⲓⲟⲥ ⲉⲓⲧⲉ ⲣⲉϥⲣ ⲛⲟⲃⲉ.

381. The text is defective here. Cf. B: ⲉⲃⲃⲉ ϫⲉ ⲙⲡⲉϥⲛⲁⲓ ⲁ ⲫⲏ ⲉⲧⲱⲁⲧ.

ⲁⲩⲱ ⲛⲧⲟϥ ⲡⲉⲧⲛⲁϫⲓ ⲙⲡϫⲱⲱⲙⲉ ⲛϥⲱⲩ ⲛⲛⲁⲅⲁⲑⲟⲛ ⲙⲛ ⲛⲛⲟⲃⲉ ⲙⲡⲟⲩⲁ
/61v./ ⲡⲟⲩⲁ. ⲁⲡⲉⲓⲱⲧ ⲅⲁⲣ † ⲛⲛⲕⲁ ⲛⲓⲙ ⲙⲡⲱⲏⲣⲉ.

77. ⲁⲗⲗⲁ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲱ ⲡⲁⲡⲟⲥⲧⲁⲧⲏⲥ· ⲛⲍⲁⲓⲣⲉⲧⲓⲕⲟⲥ· ⲡⲱⲏⲣⲉ
ⲛⲛⲥⲁⲇⲇⲟⲩⲕⲁⲓⲟⲥ· ⲡⲁⲓ ⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲛ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲁⲱⲱⲡⲉ
ⲛⲛⲥⲱⲙⲁ ⲛⲧⲁⲩⲗⲟϥⲗⲉϥ ⲉⲃⲟⲗ ⲍⲙ ⲡⲕⲁⲍ· ⲛⲁⲱ ⲛⲍⲉ ⲉⲩⲛⲁⲧⲱⲟⲩⲛ
ⲛⲕⲉⲥⲟⲡ· ⲙⲛ ⲛⲉⲛⲧⲁⲛⲉⲑⲩⲣⲓⲟⲛ ⲟⲩⲟⲙⲟⲩ ⲁⲩⲱⲱⲡⲉ ⲛⲱⲟⲉⲓⲱ ⲉⲩⲛⲁⲥⲓⲛⲉ
ⲧⲱⲛ ⲛⲕⲉⲥⲟⲡ.

78. †ⲛⲁϫⲟⲟⲥ ⲛⲁⲕ ⲛⲕⲉⲥⲟⲡ ϫⲉ ⲛⲉⲕⲱⲟⲟⲡ ⲙⲡⲁⲧⲉⲕⲉⲓ ⲉⲍⲟⲩⲛ
ⲉⲡⲕⲟⲥⲙⲟⲥ ⲍⲟⲗⲱⲥ ⲍⲟⲗⲱⲥ· ⲁⲗⲗⲁ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲁⲓⲣ ⲯⲓⲥ ⲛⲉⲃⲟⲧ
ⲉⲓⲛⲕⲟⲧⲕ ⲍⲛ ⲧⲕⲁⲗⲁⲍⲏ ⲛⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲁⲥϫⲡⲟⲓ ⲉϫⲛ ⲡⲕⲁⲍ. †ⲛⲁϫⲟⲟⲥ
ⲛⲁⲕ ϫⲉ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲱ ⲛⲁⲇⲁⲙ ⲁⲩⲱ ⲁϥϫⲡⲟϥ· ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲍⲱⲱⲕ·
ϫⲉ ⲁⲡⲛⲟⲩⲧⲉ ϫⲓ ⲛⲟⲩⲕⲁⲍ ⲉⲃⲟⲗ ⲍⲙ ⲡⲕⲁⲍ ⲁϥⲡⲗⲁⲥⲥⲉ ⲙⲙⲟϥ ⲛⲟⲩⲣⲱⲙⲉ
ⲁϥⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ ⲁⲇⲁⲙ· ⲁⲛⲟⲕ ⲍⲱ †ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲁ ....
ⲙⲡⲉⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲥ ⲛⲁⲇⲁⲙ ⲙⲛ ⲉⲩⲍⲁ ⲛⲧⲉⲣⲟⲩⲡⲁⲣⲁⲃⲁ ⲛⲧⲉⲛⲧⲟⲗⲏ ϫⲉ
ⲁⲇⲁⲙ ⲛⲧⲕ ⲟⲩⲕⲁⲍ ⲉⲕ[....]

83. /Borg. IB 14: 461, f. 1r./ ⲛⲧⲟϥ ⲡⲉⲧⲛⲁⲥⲁⲗⲡⲓⲍⲉ ⲛⲧⲛⲟⲩ ⲛⲥⲁⲗⲡⲓⲅ
ⲛⲧⲉⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ ⲉⲩⲟ ⲛⲁⲧⲧⲉⲕⲟ· ⲁⲣⲁ ⲉϥⲛⲁⲥⲁⲗⲡⲓⲍⲉ ⲍⲛ ⲁⲱ
ⲙⲙⲁ· ⲁⲣⲁ ⲟⲩ ⲡⲉⲧⲉϥⲛⲁϫⲟⲟϥ ⲍⲛ ⲧⲥⲁⲗⲡⲓⲅ. ⲉϥⲛⲁϫⲉ ⲟⲩ ⲛⲥⲁ
ⲡⲟⲩⲉⲍⲥⲁⲍⲛⲉ ⲙⲡⲛⲟⲩⲧⲉ. ⲡⲙⲁ ⲉⲧⲟⲩⲛⲁⲧ ⲍⲁⲡ ⲉⲡⲥⲱⲛⲧ ⲧⲏⲣϥ ⲡⲉ ⲡⲉⲓⲁ
ⲛⲓⲱⲥⲁⲫⲁⲧ:

84. ⲡⲁⲛⲧⲱⲥ ⲛⲁⲓ ⲛⲉ ⲛⲱⲁϫⲉ ⲛⲧⲁⲡϫⲟⲉⲓⲥ ϫⲟⲟⲩ ⲙⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ϫⲓ ⲛⲁⲕ ⲛⲟⲩⲛⲟⲩ ⲛⲥⲁⲗⲡⲓⲅ ⲛⲅⲱⲱ ⲉⲃⲟⲗ ⲛⲍⲏⲧⲥ
ⲉⲕϫⲱ ⲙⲙ[ⲟⲥ] ϫⲉ ⲁⲡⲉⲟⲩⲟⲉⲓⲱ ϫⲱⲕ ⲉⲃⲟⲗ· ⲁⲩⲱ ⲁⲥⲉⲓ ⲛⲥⲓ
ⲧⲥⲛⲧⲉⲗⲓⲁ. ⲁⲡⲛⲁⲩ ⲱⲱⲡⲉ ⲉⲧⲣⲁⲱⲛ ⲍⲧⲏⲓ ⲍⲁ ⲛⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲛⲕⲟⲧⲕ ⲍⲙ
ⲡⲕⲁⲍ· ⲙⲛ ⲛⲉⲛⲧⲁⲩⲛⲟϫⲟⲩ ⲛⲛⲉⲑⲩⲣⲓⲟⲛ ⲙⲛ ⲛⲉⲛⲧ[ⲁⲩ]ⲣⲟⲕⲍⲟⲩ ⲍⲙ
ⲡⲕ[ⲱ]ⲍⲧ· ⲧⲁⲧⲟⲩⲓⲟ[ⲟⲩ] ⲛⲛⲍⲓⲥⲉ ⲛⲧⲁⲩⲱⲟⲡⲟⲩ ⲉϫⲙ ⲡⲁⲣⲁⲛ·

85. ⲁϫⲓⲥ ⲙⲡⲥⲱⲛⲧ ⲧⲏⲣϥ ⲍⲛ ⲧⲉⲕⲥⲁⲗⲡⲓⲅ ⲱ ⲙⲓⲭⲁⲏⲗ· ϫⲉ ⲛⲁⲇⲁ[ⲙ]
ⲡⲱⲟⲣⲡ ⲛⲣⲱⲙⲉ. ⲙⲁⲣⲟⲩⲉⲓ ⲛⲥⲉⲁⲡⲁⲛⲧⲁ ⲉⲡϫⲟⲉⲓⲥ ⲍⲙ ⲡⲁⲏⲣ ⲉⲓⲧⲉ
ⲇⲓⲕⲁⲓⲟⲥ· ⲉⲓⲧⲉ ⲣⲉϥⲣ ⲛⲟⲃⲉ ⲍⲓⲧⲙ ⲡⲟⲩⲉⲍⲥⲁ[ⲍ]ⲛⲉ ⲙⲡⲛⲟⲩ[ⲧⲉ] /f. 1v./
ⲡⲣⲉϥⲧ ⲥⲃⲱ ⲙⲙⲉ. ϫⲉ ⲧⲱⲟⲩⲛ ⲉⲧⲉⲧⲛⲟ ⲛⲁⲧⲧⲁⲕⲟ:. ⲙⲁⲣⲉⲛⲕⲉⲉⲥ
ⲧⲏⲣⲟⲩ ⲛⲧⲁⲩⲍⲓⲧⲉ ⲙⲟⲩⲣ ⲉⲍⲟⲩⲛ ⲉⲛⲉⲩⲉⲣⲏⲩ· ⲛⲧⲉⲙⲙⲟⲩⲧ ⲙⲟⲩⲣ ⲉⲍⲟⲩⲛ
ⲉⲛⲉⲩⲉ[ⲣⲏ]ⲩ· ⲛⲧⲉⲡⲱⲁ[ⲧϥ] ⲱⲃⲧ ⲉⲍⲟⲩⲛ [ⲉⲣ]ⲟⲟⲩ ⲛⲧⲉⲙ[ⲙⲉ]ⲗⲟⲥ ⲧⲏⲣⲟⲩ
ⲭⲓ ⲙⲡⲉⲩⲕⲱⲧ ⲛⲑⲉ ⲉⲛⲉⲩⲟ ⲙⲙⲟⲥ ⲛⲱⲟⲣⲡ. ϫⲓ ⲡⲛⲁ ⲛⲏⲧⲛ ⲍⲓⲧⲛ
ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲩⲏⲧⲛ ϫⲓⲛ ⲛⲱⲟⲣⲡ·

86. ⲧⲟⲩⲛ ⲧⲏⲩⲧⲛ ⲛⲧⲉⲧⲛⲁⲍⲉⲣⲁⲧ ⲧⲏⲩⲧⲛ ⲛⲑⲉ ⲉⲧⲉⲧⲛⲟ ⲙⲙⲟⲥ
ⲉⲡⲉⲧⲛⲉⲓⲛⲉ ⲛⲱⲟⲣⲡ. [ⲁ]ⲙⲏⲓⲧⲛ ⲉⲡⲛⲟⲥ [ⲛⲍⲟ]ⲟⲩ ⲛⲧⲉ ⲡϫⲟⲉⲓⲥ·
ⲁⲙⲏⲓⲧⲛ. ϫⲉ ⲁⲡⲛⲟⲩⲧⲉ ⲉⲓ ⲉⲩⲍⲁⲡ ⲉⲧⲣⲉϥⲧ ⲍⲁⲡ ⲉⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ
ⲍⲛ ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ. ⲁϥⲥⲟⲃⲧⲉ ⲛⲟⲩⲍⲟⲟⲩ ⲉⲧ ⲛⲧⲱⲃⲃⲓⲱ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ·
ⲕⲁⲧⲁ ⲛⲉⲩⲍⲃⲏⲩⲉ· ⲁⲩⲱ ⲉⲛⲉⲍⲙ ⲛⲣⲙⲣⲁⲱ ⲙⲡⲕⲁⲍ· ϫⲉ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲧⲧⲟⲩⲛⲟⲩⲥ ⲛⲛⲉⲛⲧⲁⲩⲙⲟⲩ ⲧⲏⲣⲟⲩ.

87. ⲛⲧⲕ ⲛⲓⲙ ⲛⲧⲟⲕ ⲱ ⲡⲉⲧⲁⲛⲧⲓⲁⲓⲅⲉ· ϫⲉ ⲛⲁⲱ ⲛⲍⲉ ⲉⲣⲉⲛⲉⲧⲙⲟⲟⲩⲧ

ⲛⲁⲧⲱⲟⲩⲛ ⲉⲁⲩⲣ ⲱⲟⲉⲓⲱ ⲍⲙ ⲡⲕⲁⲍ· ⲉⲕϫⲱ ⲛⲛⲁⲓ ⲉⲕⲁⲛⲧⲓⲁⲓⲅⲉ ⲛⲁⲓ ⲁⲛ·
ⲁⲗⲗⲁ ⲟⲩⲃ[ⲉ ⲡⲛⲟⲩⲧⲉ]. /f. 2r./ ⲛⲛⲏⲩ ⲅⲁⲣ ⲛⲥⲓ ⲡϫⲟⲉⲓⲥ ⲉⲩⲍⲁⲡ. ⲡⲁⲓ ⲡⲉ
ⲡⲍⲁⲡ ⲉⲧⲉ ⲙⲛ ϫⲓ ⲍⲟ ⲛⲍⲏⲧϥ· ⲙⲛ ⲇⲩⲛⲁⲥⲧⲏⲥ ⲉϥϫⲓ ⲇⲱⲣⲟⲛ· ⲙⲛ ⲍⲟ·
ⲉⲩⲛⲁⲱⲓⲡⲉ ⲍⲏⲧϥ. ⲙⲛ ⲣⲁⲛ· ⲟⲩⲧⲉ ⲥϫⲏⲙⲁ ⲛⲁⲛⲉⲍⲙ ⲡⲣⲱⲙⲉ ⲙⲡⲉⲍⲟⲟⲩ
ⲉⲧⲙⲙⲁⲩ· ⲁⲗⲗⲁ ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲁϫⲓ ⲕⲁⲧⲁ ⲛⲉϥⲍⲃⲏⲩⲉ·

88. ⲡⲁⲛⲧⲱⲥ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲍⲙ ⲡⲉⲕⲍⲏⲧ· ϫⲉ ⲉⲱϫⲉ ⲛⲉⲧϫⲓ
ⲙⲡⲉⲩⲉⲓⲛⲉ ⲛⲱⲟⲣⲡ· ⲉⲩⲛⲁⲧⲱⲟⲩⲛ ⲍⲙ ⲡⲉⲩϫⲁⲗⲁⲕⲧⲏⲣ ⲛⲧⲉⲩⲍⲉ ⲧⲉⲩⲍⲉ·
ⲏ ⲡⲁⲛⲧⲱⲥ ⲥⲉ[ⲥⲱⲟⲩⲍ ⲉ]ⲛⲉⲩⲉⲣⲏⲩ· ⲏ ⲁⲣⲁ ⲥⲉⲛⲁ† ⲑⲉ ⲛⲁⲩ
ⲉⲧⲣⲉⲩⲱⲁϫⲉ ⲙⲛ ⲛⲉⲩⲉⲣⲏⲩ.

89. †ⲛⲁⲧⲉⲧ ⲡⲉⲕⲍⲏⲧ ⲍⲙ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲕⲁⲧⲁ ⲙⲁⲑⲑⲁⲓⲟⲥ ⲉⲧⲃⲉ
ⲧⲥⲓⲛⲉⲓ ⲙⲡⲱⲏⲣⲉ ⲙⲡⲣⲱⲙⲉ· ⲉⲩⲱⲁⲛⲡⲟⲣϫ ⲛⲉⲥⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲛⲃⲁⲁⲙⲡⲉ
ⲛⲛⲁⲱⲁϫⲉ ⲙⲛ ⲛⲇⲓⲕⲁⲓⲟⲥ ⲛⲥⲓ ⲡⲣⲣⲟ ϫⲉ ⲁⲙⲏⲓⲧⲛ ⲛⲉⲧⲥⲙⲁⲁⲧ ⲛⲧⲉ ⲡⲁⲉⲓⲱⲧ
ⲛⲧⲉⲧⲛⲕⲗⲩⲣⲟⲛⲟⲙⲉⲓ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲛⲧⲁⲩⲥⲃⲧⲱⲧⲥ ⲛⲏⲧⲛ ϫⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ
ⲙⲡⲕⲟⲥⲙⲟⲥ· ⲉⲧⲃⲉ ⲙⲡⲉⲧⲛⲁⲛⲟⲩⲟⲩ ⲛⲧⲁⲧⲉⲧⲛⲁⲁⲩ ⲍⲙ ⲡⲕ[ⲟⲥ]ⲙⲟ[ⲥ.
ⲁⲓⲍⲕⲟ] /f. 2v/ ⲅⲁⲣ ⲁⲧⲉⲧⲛⲧⲙⲙⲟⲓ· ⲁⲓⲉⲓⲃⲉ ⲁⲧⲉⲧⲛⲧⲥⲟⲓ ⲙⲛ ⲡⲕⲉⲥⲉⲉⲡⲉ
ⲉⲧⲙⲛⲛⲥⲁ ⲛⲁⲓ·

90. ⲥⲉⲛⲁⲟⲩⲱⲱⲃ ϫⲉ ⲡϫⲟⲉⲓⲥ· ⲙⲡⲛⲣ ⲟⲩ{ⲛ}ⲁ ⲛⲟⲩⲱⲧ ⲛⲙⲙⲁⲕ·
ⲛⲛⲁⲟⲩⲱⲱⲃ ⲛⲛϫⲟⲟⲥ ⲛⲁⲩ· ϫⲉ ⲉⲫⲟⲥⲟⲛ ⲁⲧⲉⲧⲛⲁⲁⲥ ⲛⲟⲩⲁ ⲛⲛⲓⲕⲟⲩⲓ
ⲉⲧⲥⲟⲃⲕ ⲛⲧⲁⲧⲛⲁⲁⲥ ⲛⲁⲓ· ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲟⲛ ϫⲉ ⲛⲇⲓⲕⲁⲓⲟⲥ ⲙⲁⲩⲁⲁⲩ ⲛⲉ
ⲛⲧⲁⲛⲱⲁϫⲉ ⲛⲙⲙⲁⲩ. ⲙⲙⲟⲛ ⲡⲁⲙⲉⲣⲓⲧ· ⲛⲛⲁⲱⲁϫⲉ ⲙⲛ ⲛⲣⲉⲛⲣ ⲛⲟⲃⲉ ⲍⲱⲟⲩ
ⲟⲛ ⲛ [±8].

91. ⲟⲩ ⲙⲟⲛⲟⲛ. ⲍⲙ ⲡⲉⲍⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲛⲉⲧⲙⲟⲟⲩⲧ
ⲡⲛⲟⲩ ⲛⲍⲟⲟⲩ ⲛⲍⲁⲉ· ⲛⲛⲁⲥⲁⲗⲡⲓⲍⲉ ⲛⲥⲓ ⲙⲏⲭⲁⲏⲗ ⲍⲓⲁⲛ ⲧⲁⲡⲉ ⲙⲡⲧⲟⲟⲩ
ⲙⲡⲉⲓⲁ ⲛⲏⲱⲥⲁⲫⲁⲧ. ⲛⲥⲉⲥⲱⲧⲙ ⲉⲧⲉⲥⲙⲏ ⲛⲧⲁⲥⲁⲗⲡⲓⲅ ϫⲓⲛ {ⲁ}ⲁⲣⲏϫⲛ
ⲙⲡⲕⲁⲍ ⲱⲁ ⲁⲣⲏϫⲥ ⲛⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲛⲥⲓ ⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲉⲥⲱⲱ ⲉⲃⲟⲗ
ⲉⲥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲧⲱⲟⲩⲛⲅ ⲡⲉⲧⲛⲕⲟⲧⲕ ⲛⲅⲗⲟⲟⲩⲧⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ
ⲧⲁⲣⲉⲡⲉϫ̄ⲥ̄ ⲣ ⲟⲩⲟⲉⲓⲛ ⲉⲣⲟⲕ [....]

99. /Paris 131,5, f. 38r./ ⲁⲩⲱ ⲁⲩⲧ ⲧⲟⲟⲧⲩ ⲁⲩⲧⲟⲩⲛⲟⲥⲩ ⲡⲉϫⲁⲩ ϫⲉ
ⲙⲡⲣⲣ ⲍⲟⲧⲉ ⲡⲣⲱⲙⲉ ⲛⲱⲟⲩⲁⲱⲩ ⲇⲁⲛⲓⲏⲗ. ⲛⲧⲁⲡϫⲟⲉⲓⲥ ⲧⲛⲛⲟⲟⲩⲧ ⲱⲁⲣⲟⲕ
ⲉⲧⲁⲙⲟⲕ ⲉⲍⲱⲃ ⲛⲓⲙ ⲉⲧⲕⲱⲓⲛⲉ ⲛⲥⲱⲟⲩ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲛⲧⲟⲙ ⲙⲡϫⲟⲉⲓⲥ. ⲁⲧⲉⲧⲛⲉⲓⲙⲉ ϫⲉ ⲙⲛ ⲡⲉⲧⲟ ⲛⲛⲟⲩ
ⲉⲙⲓⲭⲁⲏⲗ ⲍⲛ ⲛⲁⲅⲅⲉⲗⲟⲥ· ⲉⲱϫⲉ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲡⲉ ⲟⲩⲕⲟⲩⲛ ⲛⲧⲟϥ
ⲡⲉ ⲛⲉⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ.

100. ϫⲉ ⲛⲛⲉⲛⲧⲟⲃⲧⲃ ⲙⲡⲱⲁϫⲉ ⲛⲑⲉ ⲉⲧⲉⲣⲉⲍⲟⲓⲛⲉ ⲱⲡ ⲛⲧⲅⲉⲛⲉⲥⲓⲥ
ⲛⲧⲁⲉⲛⲱⲧⲏⲥ ⲥⲍⲏⲧⲥ[382] ⲉ† ⲟⲩⲃⲉ ⲧⲅⲉⲛⲉⲥⲓⲥ ⲙⲙⲱⲩⲥⲏⲥ. ϫⲉ ⲛⲧⲁⲩⲛⲉϫ

382. Crum, *JTS* 4 (1903), 395: ⲥⲙⲏⲧⲥ.

ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲉⲃⲟⲗ ⲍⲛ ⲧⲡⲉ ⲉⲧⲃⲉ ⲧⲕⲁⲕⲓⲁ ⲛⲧⲁϥϫⲡⲟⲥ ⲛⲁϥ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲉⲁⲩⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲓϫⲁⲏⲗ ⲉⲡⲉϥⲙⲁ ϫⲉ ⲉⲩⲛⲁⲥⲩⲛⲍⲓⲥⲧⲁ ⲙⲙⲟϥ ⲍⲓⲑⲏ ⲙⲡⲉⲕⲣⲓⲧⲏⲥ ⲙⲙⲉ ⲉⲧⲣⲉϥⲡⲣⲉⲥⲃⲉⲩⲉ ⲍⲁ ⲡⲥⲱⲛⲧ ⲧⲏⲣϥ ϫⲉ ⲟⲩⲁⲅⲁⲑⲟⲥ ⲡⲉ·

101. ⲟⲩ ⲡⲉ ⲡⲱⲁϫⲉ ⲛⲧⲁⲥⲓⲏⲧⲏⲥ ⲥⲍⲁⲓϥ ⲍⲙ ⲡⲉϥⲗⲓⲃⲉ ϫⲉ ⲛⲧⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲧⲁⲙⲓⲟ ⲛⲁⲇⲁⲙ ⲁϥϫⲟⲟⲥ ⲛⲥⲁⲛⲁ /f. 38v./ ⲧⲁⲏⲗ ϫⲉ ⲁⲙⲟⲩ ⲍⲱⲱⲕ ⲛⲅⲟⲩⲱⲱⲧ ⲙⲡⲍⲱⲃ ⲛⲛⲁⲥⲓϫ. ⲁϥϫⲟⲟⲥ ϫⲉ ⲛ†ⲛⲁⲟⲩⲱⲱⲧ ⲁⲛ ϫⲉ ⲙⲛ ⲡⲉⲧⲟ ⲛⲛⲟⲥ ⲉⲣⲟⲓ ⲛⲥⲁⲃⲗⲗⲁⲕ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲉⲓⲟⲩⲱⲱ ⲍⲱ ⲉⲧⲣⲁⲱⲱⲡⲉ ⲛⲍⲓⲥⲟⲥ ⲙⲛ ⲡⲁⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ ⲉⲓⲉⲓⲛⲉ ⲙⲙⲟϥ· ⲛⲧⲉⲣⲉϥⲥⲓⲛⲉ ⲛⲧⲉⲓⲕⲁⲕⲓⲁ ⲛⲍⲏⲧϥ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲁϥⲧⲣⲉⲟⲩⲁ ⲛⲛⲉⲓϫⲉⲣⲟⲩⲃⲓⲛ ⲥⲟⲕϥ ⲉⲃⲟⲗ ⲛⲧⲙⲏⲧⲉ ⲛⲛⲱⲛⲉ ⲛⲕⲱⲍⲧ ⲁϥⲛⲟϫϥ ⲉⲍⲣⲁⲓ ⲉϫⲙ ⲡⲕⲁⲍ ⲙⲛ ⲍⲉⲛⲕⲉⲙⲏⲏⲱⲉ ⲛⲁⲣⲣⲉⲗⲟⲥ ⲛⲙⲙⲁϥ ⲛⲁⲓ ⲛⲧⲁϥⲣ ⲍⲁⲗ ⲙⲙⲟⲟⲩ· ⲛⲧⲉⲩⲛⲟⲩ ⲁϥⲟⲩⲉⲍⲥⲁⲍⲛⲉ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲉⲕⲱⲗⲩ ⲙⲡⲙⲁ ⲛⲃⲱⲕ ⲉⲍⲣⲁⲓ ⲛⲟⲩⲛⲟⲥ ⲛⲟⲩⲟⲉⲓⲱ ⲟⲩⲧⲉ ⲛⲕⲉⲁⲣⲣⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲙⲧⲣⲉⲩⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉϫⲙ ⲡⲕⲁⲍ·

102. †ⲛⲁⲩ ⲉⲛⲁⲕⲣⲟⲁⲧⲏⲥ ⲉⲩⲟⲩⲱⲱ ⲉϫⲛⲟⲩⲓ ϫⲉ ⲙⲛ ⲣⲉⲧⲥⲕⲟⲡⲧⲉⲓ ⲟⲩⲧⲉ ⲗⲟⲓⲙⲟⲥ ⲛⲁⲣ ⲱⲁ ⲍⲙ ⲡⲱⲁ ⲙⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ. †ⲛⲁϫⲱ ⲉⲣⲱⲧⲛ ⲙⲡⲉⲛⲧⲁⲡⲁⲉⲓⲱⲧ ⲛⲧⲁⲧⲥⲁⲛⲟⲩⲱⲧ ⲁⲡⲁ ⲑⲉⲱⲛⲁ ⲧⲁⲩⲟⲩ ⲉⲣⲟⲓ ⲉⲃⲟⲗ ϫⲉ ⲁⲓϫⲛⲟⲩⲩ ⲍⲱ[ⲱ

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103. /M 602, f. 11r./ ⲛⲟⲩⲛⲟⲥ ⲛⲟⲩⲟⲉⲓⲱ. ⲁⲡⲙⲟⲟⲩ ⲙⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲉⲓ ⲉϫⲙ ⲡⲕⲁⲍ ⲁⲧⲃⲱⲧⲉ ⲉⲃⲟⲗ ⲛⲍⲱⲃ ⲛⲓⲙ ⲉⲧⲍⲓϫⲱϥ ϫⲉ ⲛⲉⲁⲡⲛⲟⲩⲧⲉ ⲥⲱⲛⲧ ⲉⲧⲃⲉ ⲛⲛⲟⲃⲉ ⲛⲛⲱⲏⲣⲉ ⲛⲛⲣⲱⲙⲉ. ⲙⲡⲧⲕⲁ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲉⲓ ⲉϫⲙ ⲡⲕⲁⲍ· ⲱⲁ ⲡⲉⲍⲟⲟⲩ ⲛⲧⲁϥⲥⲟⲓⲗⲉ ⲉⲁⲃⲣⲁⲍⲁⲙ ⲍⲁ ⲡⲱⲏⲛ ⲙⲙⲁⲃⲣⲏ ⲙⲛ ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲥⲛⲁⲩ· ⲁϥⲧⲁⲱⲉ ⲟⲉⲓⲱ ⲛⲁⲃⲣⲁⲍⲁⲙ ⲙⲛ ⲥⲁⲣⲣⲁ ⲙⲡⲉϫⲡⲟ ⲛⲓⲥⲁⲕ. ⲡⲁⲓ ⲡⲉ ⲡⲱⲟⲣⲡ ⲛⲥⲟⲡ ⲛⲧⲁⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲉϫⲙ ⲡⲕⲁⲍ ⲙⲛⲛⲥⲁ ⲧⲣⲉⲡⲛⲟⲩⲧⲉ ⲗⲟ ⲍⲙ ⲡⲉϥⲥⲱⲛⲧ·

104. ⲁⲩⲱ ⲁⲛⲥⲩⲛⲅⲣⲁⲫⲉⲩⲥ ⲛⲧⲉⲅⲣⲁⲫⲏ ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉⲱϥⲉⲥⲛⲟⲟⲩⲥ ⲛⲍⲉⲣⲙⲏⲛⲉⲩⲧⲏⲥ ⲁⲩⲥⲍⲁⲓ ⲍⲁⲣⲓⲍⲁⲣⲟⲟⲩ ⲍⲛ ⲧⲉⲅⲣⲁⲫⲏ ⲁⲛ ⲡⲉⲧⲉⲱⲱⲉ ⲡⲉ ⲛⲧⲉⲛⲉⲧⲟⲩⲏⲍ ⲍⲓϫⲙ ⲡⲕⲁⲍ ⲧⲁⲱⲉ ⲟⲉⲓⲱ ⲙⲡⲉⲓⲍⲟⲟⲩ ⲉⲧⲉⲣⲟⲙⲡⲉ· ⲉⲧⲉ ⲡⲱⲟⲣⲡ ⲛⲥⲟⲡ ⲡⲉⲛⲧⲁⲡⲛⲟⲩⲧⲉ· ⲧⲁⲙⲓⲉ ⲧⲉⲍⲓⲏ ⲛⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲉⲓ ⲉϫⲙ ⲡⲕⲁⲍ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲍⲟⲟⲩ ⲛⲧⲁϥⲃⲱⲕ ⲱⲁ ⲁⲃⲣⲁⲍⲁⲙ ⲙⲛ ⲡⲉϥⲛⲟⲥ ⲥⲛⲁⲩ ⲛⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ· ⲙⲛ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲧ† ⲉⲟⲟⲩ ⲙⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ ⲉϥ† ⲉⲟⲟⲩ ⲙⲡⲉⲭ̄ⲥ̄: ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥⲏⲍ ϫⲉ ⲡⲉⲧ† <ⲉ>ⲟⲟⲩ ⲛⲟⲩⲍⲙⲍⲁⲗ ⲉϥ† ⲉⲟⲟⲩ ⲙⲡⲉϥϫⲟⲉⲓⲥ:.

105. ⲡⲉϫⲁⲩ ⲟⲛ ϫⲉ ⲡⲙⲉⲍⲥⲛⲁⲩ ⲛⲥⲟⲡ ⲛⲧⲁⲙⲓϫⲁⲏⲗ ⲟⲩⲟⲛⲍϥ ⲉⲃⲟⲗ ⲍⲓϫⲙ ⲡⲕⲁⲍ ⲡⲉ ⲡⲍⲟⲟⲩ ⲛⲧⲁϥⲟⲩⲟⲛⲍϥ <ⲉⲃⲟⲗ> ⲉⲓⲏ̄ⲩ̄ ⲡⲱⲏⲣⲉ ⲛⲛⲁ[ⲩⲏ]. ⲁϥ† ⲥⲟⲙ ⲛⲁϥ ⲱⲁⲛⲧ[ⲉϥ]ⲡⲁⲧⲁⲥⲥⲉ ⲛϫⲟⲩⲧⲯ[ⲓⲥ] ⲛⲣⲣⲟ ⲛⲧⲉ ⲛⲍⲉⲑⲛ[ⲟⲥ]. ⲁϥⲱⲟⲣⲱⲣ ⲛⲛⲥⲟⲃⲧ [ⲛ]ⲍⲓⲉⲣⲓϫⲱ̄ⲁ ⲁϥⲧⲣ[ⲉϥⲣ] ϫⲟⲉⲓⲥ ⲉⲣⲟⲥ ⲍⲛ ⲟⲩ.[...] ⲁϥⲟⲩⲉⲛⲍ ⲡⲉⲍⲟ[ⲟⲩ ⲉⲧⲙ]ⲙⲁⲩ ⲉⲃⲟⲗ ⲉⲧ[ⲉ ⲥⲟⲩ

ⲙⲛⲧ]ⲥⲛⲟⲟⲩⲥ ⲛ[ⲍⲁⲑⲱⲣ ⲡⲉ] ⲉⲁϥⲟⲩⲉⲛⲍ [±7] ϫⲉ ⲡⲕ[ⲁⲣⲡⲟⲥ ±4] ⲛⲛ[±8 ⲉⲣⲉ]/f. 11v./ ⲡⲉϥⲥⲙⲟⲩ ⲱⲱⲡⲉ ⲛⲍⲏⲧⲟⲩ·

106. ⲡⲙⲉⲍⲱⲟⲙⲛⲧ ⲛⲥⲟⲡ ⲛⲧⲁⲙⲓϫⲁⲏⲗ ⲉⲓ ⲉϫⲙ ⲡⲕⲁⲍ ⲡⲉ ⲡⲉⲍⲟⲟⲩ ⲛⲧⲁϥⲃⲱⲕ ⲱⲁ ⲡⲡⲓⲥⲧⲟⲥ ⲇⲁⲛⲓⲏⲗ· ⲁϥⲃⲟⲏⲑⲉⲓ ⲉⲣⲟϥ ⲙⲡⲉϥⲕⲁ ⲛⲉⲑⲩⲣⲓⲟⲛ ⲉϫⲓⲧϥ ⲛⲥⲟⲛⲥ· ⲉⲓⲛⲁⲍⲉⲣⲙⲉⲛⲉⲩⲉ ⲙⲡⲁⲓ ⲛⲏⲧⲛ ⲉⲃⲟⲗ ⲍⲓⲧⲛ ⲛⲱⲁϫⲉ ⲙⲡⲉⲱⲃⲉⲥⲛⲟⲟⲩⲥ ⲛⲍⲉⲣⲙⲉⲛⲉⲩⲧⲏⲥ· ϫⲉ ⲡⲉⲍⲟⲟⲩ ⲛⲧⲁϥⲃⲱⲕ ⲱⲁ [ⲇ]ⲁⲛⲓⲏⲗ ⲛⲍⲏⲧϥ ⲡⲉ [ⲥⲟ]ⲩ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛ[ⲍⲁ]ⲑⲱⲣ. ⲡⲁⲓ ⲡⲉ ⲡⲉ[ⲃⲟ]ⲧ ⲉⲱⲁⲣⲉⲛⲉⲥⲣⲟⲥ ⲙⲟⲩ [ⲛ]ⲍⲏⲧϥ ⲛⲥⲉⲱⲛⲍ [ⲕⲁ]ⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲛⲧⲁ[ⲛⲁ]ⲥⲧⲁⲥⲓⲥ· ⲉⲧⲃⲉ [ⲡⲁⲓ ⲡ]ⲉⲧⲉⲱⲱⲉ ⲉⲣⲟⲛ [ⲡⲉ ⲉⲧⲣ]ⲉⲛⲟⲩⲱⲛⲍ· [ⲙⲡⲓⲍⲟⲟⲩ] ⲉⲃⲟⲗ ⲉⲧⲉⲧⲛ[ⲁⲅⲁⲡⲏ ϫ]ⲉ ⲟⲩⲍⲟⲟⲩ [ⲛⲱⲁ ⲛⲉⲡⲓⲥⲏ]ⲙⲱⲛ [ⲡⲉ ⲛⲧⲉ ⲡⲁⲣϫⲁⲅ]ⲅⲉⲗⲟⲥ [ⲉⲧⲟⲩⲁⲁⲃ ⲙⲓϫⲁ]ⲏⲗ.

107. ⲙⲁⲣⲉⲛⲥⲱⲟⲩⲍ ⲉⲍⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲁⲩ† ⲡⲣⲁⲛ ⲙⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ ⲉⲍⲣⲁⲓ ⲉϫⲱⲥ· ⲛⲧⲛϫⲱ ⲛⲍⲉⲛⲍⲩⲙⲛⲟⲥ ⲉⲩⲧⲟⲟⲙⲉ· ⲉⲣⲟϥ· <ⲛⲧ>ⲛ† ⲛⲟⲩⲗⲁⲁⲩ ⲉⲧⲥⲓϫ ⲙⲡⲍⲏⲕⲉ ⲍⲙ ⲡⲣⲁⲛ ⲙⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ ϫⲉⲕⲁⲥ ⲉⲩⲉⲡⲣⲉⲥⲃⲉⲩⲉ ⲍⲁⲣⲟⲛ ⲛⲛⲁⲍⲣⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲩ† ⲛⲁⲛ ⲛⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲙⲡⲉⲓⲙⲁ ⲙⲛ ⲡⲕⲉⲙⲁ·

108. ⲩⲡⲣⲉⲥⲃⲉⲩⲉ ⲍⲁ ⲡⲙⲟⲩ ⲛⲍⲱⲟⲩ ⲙⲛ †ⲱⲧⲉ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲉϫⲙ ⲡⲕⲁⲍ. ⲩⲡⲣⲉⲥⲃⲉⲩⲉ ⲉⲧⲃⲉ ⲧⲁⲩϫⲏⲥⲓⲥ ⲛⲛⲕⲁⲣⲡⲟⲥ. ⲩⲡⲣⲉⲥⲃⲉⲩⲉ ⲉⲧⲃⲉ ⲛⲟⲣⲅⲏ ⲉⲧⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲉⲓⲛⲉ ⲙⲙⲟⲟⲩ ⲉϫⲱⲛ ⲉⲧⲃⲉ ⲛⲉⲛⲛⲟⲃⲉ ϫⲉⲕⲁⲥ ⲉⲩ<ⲉ>ⲕⲧⲉ ⲡⲉⲩⲥⲱⲛⲧ ⲉⲡⲁⲍⲟⲩ· ⲩⲡⲣⲉⲥⲃⲉⲩⲉ ⲍⲁ †ⲣⲏⲏⲏ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲡϫⲱⲕ ⲧⲏⲣϥ ⲡⲉ ⲡⲁⲓ ϫⲉ /f. 12r./ ⲙⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲥⲧⲟϥ ⲉⲃⲟⲗ ⲍⲙ ⲡⲉⲧⲉⲩⲛⲁⲁⲓⲧⲉⲓ ⲙⲙⲟϥ ⲉⲧⲃⲏⲏⲧϥ:.

109. †ⲛⲁⲧⲁⲙⲱⲧⲛ ⲉⲕⲉⲍⲱⲃ ⲛⲱⲡⲏⲣⲉ· ⲉⲁϥϫⲟⲟϥ ⲉⲣⲟⲓ ⲛⲥⲓ ⲡⲁⲉⲓⲱⲧ ⲛⲧⲁϥⲥⲁⲛⲟⲩⲱⲧ ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲡⲁ ⲑⲉⲱⲛⲁ ϫⲉ ⲁϥⲱⲱⲡⲉ ⲍⲛ ⲛⲉⲍⲟⲟⲩ ⲛⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲉϥⲟ ⲛⲁⲣϫⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲣⲁⲕⲟⲧⲉ· ⲛⲉⲩⲛ ⲟⲩⲉⲓⲇⲱⲗⲟⲛ ⲍⲛ ⲧⲉⲓⲡⲟⲗⲓⲥ ⲙⲛ ⲕⲏⲙⲉ ⲧⲏⲣϥ ⲡⲉϫⲁϥ ⲉϥⲧⲁⲗⲏⲩ ⲉϫⲛ ⲟⲩⲱⲟⲩⲱⲧ ⲍⲓⲍⲟⲩⲛ ⲙⲡⲉⲩⲣⲟ· ⲉⲩⲱⲁⲛⲉⲓ ⲉⲍⲟⲩ<ⲛ> ⲍⲙ ⲡⲣⲟ ⲛⲥⲓ ⲛⲍⲉⲗⲗⲏⲛ ⲱⲁⲩⲕⲁ ϫⲱⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲛⲥⲉⲟⲩⲱⲱⲧ ⲛⲁϥ·

110. ⲛⲉⲩⲛ ⲟⲩⲍⲟⲟⲩ ⲇⲉ ⲍⲛ ⲧⲉⲣⲟⲙⲡⲉ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟϥ ⲛⲁϥ ⲛⲱⲁ· ⲉⲧⲉ ⲥⲟⲩ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲍⲁⲑⲱⲣ ⲡⲉ· ⲛⲥⲉⲧⲁⲗⲟϥ ⲉϫⲛ ⲛⲥⲁⲣⲕⲕⲁ ⲛⲥⲉⲕⲟⲥⲙⲉⲓ ⲙⲙⲟϥ ⲛⲛⲟⲩⲃ ⲉⲓ ⲍⲁⲧ ⲛⲥⲉⲧⲁⲗⲟϥ ⲉⲍⲣⲁⲓ ⲉϫⲱⲟⲩ ⲉⲣⲉⲛⲧⲃⲛⲟⲟⲩⲉ ⲥⲱⲕ ⲍⲁⲣⲟϥ· ⲛⲥⲉϫⲓⲧϥ ⲕⲁⲧⲁ ⲍⲓⲣ ⲛⲥⲉϫⲓⲧϥ ⲉⲍⲟⲩⲛ ⲉⲛⲉⲩⲏⲓ· ⲙⲛ ⲛⲉⲩⲥⲱⲱⲉ ⲍⲱⲥ ⲉⲩⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ· ⲛⲉⲱⲁⲣⲉⲛⲍⲉⲗⲗⲏⲛ † ⲛⲍⲉⲛⲛⲟⲥ ⲛⲇⲱⲣⲟⲛ ⲛⲁϥ ϫⲉ ⲉⲩⲉⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ. ⲛⲉⲩⲧⲁⲙⲓⲟ ⲛⲍⲉⲛⲙⲁ ⲛⲥⲱ ⲙⲛ ⲍⲉⲛⲕⲁ ⲗⲓⲃⲉ ⲍⲙ ⲡⲉⲩⲣⲁⲛ ⲍⲛ ⲛⲁⲅⲟⲣⲁ· ⲍⲁⲡⲗⲱⲥ ⲛⲉⲣⲉⲟⲩⲛⲟⲥ ⲛⲧⲁⲍⲧⲍ ⲱⲟⲟⲡ ⲍⲙ ⲙⲁ ⲛⲓⲙ ⲙⲡⲉⲍⲟⲟⲩ ⲉⲧⲉⲣⲟⲙⲡⲉ· ⲉⲣⲉⲛⲣⲉⲩⲱⲉⲙⲱⲉ ⲉⲓⲇⲱⲗⲟⲛ ⲉⲓⲣⲉ ⲛⲥⲁⲱⲩ ⲛⲍⲟⲟⲩ ⲛⲱⲁ ⲛⲁⲩ ⲉⲧⲉⲣⲟⲙⲡⲉ. ⲡⲣⲁⲛ ⲇⲉ ⲙⲡⲉⲓⲇⲱⲗⲟ[ⲛ] ⲉⲧⲙⲙⲁⲩ ⲡⲉ ⲃⲱⲱⲍ.

111. ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲇⲉ ⲡ̈[ⲁⲣ]ⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲛⲉ]ⲡⲙⲉⲍⲥⲁⲱⲩ ⲅⲁⲣ [ⲡⲉ] ϫⲓⲛ ⲙⲙⲁⲣⲕⲟⲥ ⲡ̈[ⲉⲩ]ⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· [ⲛⲉⲣⲉ]ⲡⲍⲱⲃ ⲉⲧⲉⲣⲉⲛ[...]ⲉⲓⲣⲉ ⲙⲙⲟϥ ⲙ̈[ⲡⲉⲓⲇⲱ]ⲗⲟⲛ ⲟ ⲛⲃⲱ̈[ⲧ ⲛⲁϥ] ⲁⲩⲱ ⲏ ⲉϥ..[±8] ⲛⲁϥ. ⲁ̈ϥ[ϫⲟⲟⲩ

ⲁϥ]ⲙⲟⲩⲧ[ⲉ ⲉⲍⲉⲛⲙⲟⲛⲁⲭⲟⲥ] ⲙⲛ [ⲛⲛⲟⲩ ⲙⲡⲉⲕⲗⲏⲣⲟⲥ] /f. 12v./ ⲡⲉⲭⲁϥ ⲛⲁⲩ ⲭⲉ ⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲭⲉ ⲁϥⲍⲱⲛ ⲉⲍⲟⲩⲛ ⲛⲥⲓ ⲡⲭⲱⲍⲙ ⲛⲃⲱⲱⲍ ⲡⲉⲓⲇⲱⲗⲟⲛ· ⲟⲩ ⲡⲉⲧⲥⲇⲟⲕⲉⲓ ⲛⲏⲧⲛ ⲯⲁⲛⲧⲉⲛⲕⲁⲧⲁⲣⲅⲉⲓ ⲙⲙⲟϥ· ⲁⲩⲟⲩⲱⲯⲃ ⲡⲉⲭⲁⲩ ⲛⲁϥ ⲭⲉ ⲙⲁⲣⲛⲯⲗⲏⲗ ⲉⲍⲣⲁⲓ ⲉⲡⲭⲟⲉⲓⲥ ⲯⲁⲛⲧⲉϥⲕⲁⲧⲁⲣⲅⲉⲓ ⲙⲙⲟϥ ⲛⲑⲉ ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲁϥⲕⲁⲧⲁⲣⲅⲉⲓ ⲙⲙⲟⲟⲩ·

112. ⲁϥⲧⲱⲟⲩⲛ ⲛⲥⲓ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲙⲛ ⲙⲙⲟⲛⲁⲭⲟⲥ· ⲙⲛ ⲛⲛⲟⲩ ⲙⲡⲉⲕ[ⲗ]ⲏⲣⲟⲥ· ⲁⲩⲃⲱⲕ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩⲡⲁⲍⲧⲟⲩ [ⲉ]ⲭⲙ ⲡⲕⲁⲍ· ⲉⲩⲥⲟⲡⲥ· [ⲉ]ⲡⲉⲭ̅ⲥ̅ ⲉⲧⲃⲉ ⲡⲉⲓⲍⲱⲃ. [ⲁϥⲧ]ⲱⲟⲩⲛ ⲛⲥⲓ ⲁⲡⲁ [ⲉⲩⲙ]ⲉⲛⲓⲟⲥ· ⲁϥⲯⲗⲗ· [ⲉϥⲭⲱ] ⲙⲙⲟⲥ ⲭⲉ ⲡⲉⲓ[ⲱⲧ ⲙ]ⲡⲁⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ [ⲡⲉⲭ̅ⲥ̅] ⲡⲉⲛⲧⲁϥ[ⲯⲟⲣⲯⲣ] ⲛⲉⲓⲕⲱⲛ [ⲛⲛⲟⲩⲃ ⲛⲧⲁⲛⲁ]ⲃⲟⲩⲭ̣[ⲟⲇⲟⲛⲟⲥⲟⲣ] ⲡⲣⲣⲟ [ⲥⲟⲛⲧⲥ ⲡⲉⲛⲧⲁϥⲧ ⲇⲟⲙ ⲛ]ⲇⲁⲛⲓⲏⲗ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲯⲁⲛⲧⲉϥⲟⲩⲱⲥⲡ ⲛⲃⲏⲗ· ⲡⲉⲛⲧⲁϥ ⲛⲟⲩⲭⲉ ⲉⲡⲉⲥⲏⲧ ⲛⲧⲁⲕⲱⲛ ⲁϥⲑⲛⲟ<ϥ> ⲉⲕⲉⲭⲟⲟⲩ ⲙⲙⲓⲭⲁⲏⲗ ⲡⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲙⲁ ⲛⲓⲙ ⲉϥⲯⲟⲟⲡ ⲛⲍⲏⲧ<ϥ> ⲛⲥⲓ ⲡⲉⲓⲉⲓⲇⲱⲗⲟⲛ· ⲛⲅⲟⲩⲟⲥⲡϥ· ⲛⲅⲕⲁⲁϥ ⲛⲟⲩⲥⲱⲯ ⲙⲛ ⲟⲩⲯⲓⲡⲉ ⲛⲛⲍⲉⲗⲗⲏⲛ ⲉⲩⲣⲁⲯⲉ ⲛⲛⲉⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ. ⲭⲉ ⲡⲱⲕ ⲡⲉ ⲥⲙⲟⲩ ⲛⲓⲙ ⲯⲁ ⲉⲛⲉⲍ ⲛⲉⲛⲉⲍ ⲍⲁⲙⲏⲛ·

113. ⲙⲡⲁⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲇⲉ ⲉⲓ ⲉⲍⲣⲁⲓ ⲉⲍⲧⲟⲟⲩⲉ ⲙⲡⲉⲩⲣⲁⲥⲧⲉ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲥⲟⲩ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲍⲁⲑⲱⲣ ⲁⲛⲉⲍⲉⲗⲗⲏⲛ ⲃⲱⲕ ⲉⲍⲟⲩⲛ ⲉⲡⲣⲡⲉ ⲛⲃⲱⲍ ⲭⲉ ⲉⲩⲛⲁⲛⲧϥ ⲉⲃⲟⲗ ⲛⲥⲉⲣ ⲯⲁ ⲛⲁϥ· ⲁⲩⲥⲉⲛⲧϥ ⲉⲁⲡⲉⲛⲧⲁϥⲯⲱⲡⲉ ⲛⲧⲁⲅⲱⲛ ⲯⲱⲡⲉ ⲙⲙⲟϥ· ⲉⲁϥⲍⲉ ⲉⲭⲙ ⲡⲉϥⲍⲟ· ⲁϥⲣ ⲗⲁⲕⲙ ⲗⲁⲕⲙ. ⲟⲩⲙⲟⲛⲟⲛ ⲇⲉ ⲡⲁⲓ /f. 13r./ ⲁⲗⲗⲁ ⲛⲕⲉⲍⲉⲗⲗⲏⲛ ⲛⲧⲁⲩⲃⲱⲕ ⲉⲍⲟⲩⲛ ⲉⲡⲣⲡⲉ ⲉⲛⲁⲩ ⲉⲡⲉⲛⲧⲁϥⲯⲱⲡⲉ· {ⲁⲩⲱ} ⲁⲡⲣⲡⲉ ⲍⲉ ⲉⲭⲱⲟⲩ ⲁⲩⲙⲟⲩ ⲉⲁⲡⲉⲩⲯⲙⲯⲉ ⲯⲱⲡⲉ ⲛⲁⲩ ⲛⲍⲏⲃⲉ·

114. ⲡⲥⲉⲉⲡⲉ ⲇⲉ ⲛⲛⲍⲉⲗⲗⲏⲛ ⲛⲧⲉⲣⲟⲩⲛⲁⲩ ⲭⲉ ⲟⲩⲥⲟⲙ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲉⲛⲧⲁⲥⲯⲱⲡⲉ ⲁⲩⲡⲱⲧ ⲁⲩⲯⲱⲡⲉ ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ· ⲟⲩⲙⲟⲛⲟⲛ ⲇⲉ ⲭⲉ ⲣⲁⲕⲟⲧⲉ ⲙⲙⲁⲧⲉ ⲁⲛⲁⲓ ⲯⲱⲡⲉ ⲛⲍⲏⲧϥ· ⲁⲗⲗⲁ ⲙⲁ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲡⲉⲓⲇⲱⲗⲟⲛ ⲛⲍⲏⲧϥ ⲁⲩⲧⲁⲙⲟⲛ ⲭⲉ ⲁⲩⲥⲉⲛⲧϥ ⲉϥⲛⲏⲭ ⲉⲃⲟⲗ ⲍⲓⲭⲙ ⲡⲕⲁⲍ ⲉⲁϥⲣ ⲯⲏⲙ ⲯⲏⲙ· ⲁⲩⲱ ⲁⲩⲉⲓⲙⲉ ⲭⲉ ⲡⲉⲓⲟⲩⲭⲁⲓ ⲛⲧⲁϥⲯⲱⲡⲉ ⲡⲁ ⲡⲯⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲙⲛ ⲡⲛⲟⲩ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ.

115. ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲁϥⲥⲍⲁⲓ ⲛⲟⲩⲉⲡⲓⲥⲧⲟⲗ[ⲏ] ⲯⲁ ⲛⲉϥⲯⲃ[ⲏⲣ] ⲛⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲡⲁ ⲉⲩⲍⲱⲇⲓⲟⲥ ⲡⲁ ⲧⲁⲛⲧⲓⲟⲭⲓⲁ· ⲙⲛ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁ ⲍⲣⲱⲙⲏ ⲉⲥⲥⲏⲍ ⲙⲡⲉⲓⲧⲩⲡⲟⲥ· ⲭⲉ ⲣⲁⲯⲉ ⲛⲏⲧⲛ ⲭⲉ ⲁⲡⲭⲟⲉⲓⲥ ⲕⲧⲟ ⲛⲧⲉⲛⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ. ⲁⲛⲟⲩⲛⲟϥ ⲙⲙⲟⲛ· ⲁⲡⲉⲭ̅ⲥ̅ ⲡⲱⲣⲕ ⲙⲡⲥⲉⲉⲡⲉ ⲛⲛⲉⲓⲇⲱⲗⲟⲛ ⲍⲓⲧⲛ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ ⲙⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ. ⲉⲯⲱⲡⲉ ⲡⲍⲱⲃ ⲣ ⲁⲛⲏⲧⲛ ⲙⲁⲣⲛⲧⲁ[ⲍⲟ] ⲉⲣⲁⲧϥ ⲙⲡⲟⲟⲩ ⲛⲟ[ⲩ]ⲯⲁ ⲛⲧⲁⲡⲉⲓⲟⲩⲭ[ⲁⲓ] ⲯⲱⲡⲉ ⲛⲁⲛ ⲛ[ⲍⲏⲧϥ] ⲛⲧⲛϯ ⲙⲡⲣⲁⲛ ⲙ[ⲡⲁⲣ]ⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭ[ⲁⲏⲗ] ⲉⲍⲣⲁⲓ ⲉⲭⲱϥ [ⲛϥⲯⲱ]ⲡⲉ ⲛⲟⲩⲡ[ⲣⲟⲥⲧⲁⲅⲙⲁ] ⲕⲁⲧⲁ ⲙⲁ ⲯ[ⲁ ⲉⲛⲉⲍ]. ⲟⲩⲭⲁⲓ [ⲍⲛ ⲓ̅ⲥ̅ ⲡⲉ]ⲭ̅ⲥ̅ ⲡ[ⲯⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ] ⲡⲟⲛ[±11]

116. ⲛ]ⲧⲉⲣⲟⲩⲭⲓ ⲛⲧⲉⲡⲓⲥⲧⲟⲗⲏ] /f. 13v./ ⲛⲥⲓ ⲛⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲛⲛⲟⲩ ⲛⲕⲁⲑⲉⲇⲣⲁ· ⲁⲩⲥⲍⲁⲓ ⲯⲁ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲛⲧⲉⲓⲍⲉ ⲭⲉ ⲛⲁⲓⲁⲧⲕ ⲁⲩⲱ ⲡⲡⲉⲧⲛⲁⲛⲟⲩⲕ ⲛⲁⲯⲱⲡⲉ ⲙⲙⲟⲕ ⲱ ⲡⲣⲱⲙⲉ ⲉⲧⲟⲩⲁⲁⲃ· ⲛⲧⲉⲣⲉⲛⲭⲓ

ⲛⲛⲉⲍⲁⲓ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲁⲛⲟⲯⲟⲩ· ⲧⲟⲧⲉ ⲁⲧⲉⲛⲧⲁⲡⲣⲟ ⲙⲟⲩⲍ ⲛⲣⲁⲯⲉ· ⲁⲩⲱ ⲡⲉⲛⲗⲁⲍ ⲛⲧⲉⲗⲏⲗ· ⲁⲩⲱ ⲧⲉⲛⲛⲁⲟⲩⲱⲍ ⲉⲭⲙ ⲡⲉⲕⲥⲙⲟⲩ ⲛⲧⲛⲕⲩⲣⲓⲥⲥⲉ ⲙⲡⲉⲓⲍⲟⲟⲩ ⲛ[ⲯ]ⲁ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ ⲍⲙ [ⲡ]ⲣⲁⲛ ⲙⲡⲁⲣⲭⲁⲅⲅⲉ[ⲗⲟ]ⲥ ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲓ [ⲅⲁ]ⲣ ⲟⲩⲁⲗⲗⲱⲧⲣⲓⲟⲥ [ⲉⲣⲟϥ] ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ ⲡⲉ[ⲍⲟⲟ]ⲩ ⲡⲉⲛⲧⲁⲩⲃⲱⲕ [ⲯⲁ ⲇ]ⲁⲛⲓⲏⲗ ⲁⲩⲃⲱⲏ[ⲑⲓ ⲉⲣⲟ]ϥ ⲛⲍⲏⲧϥ. ⲟⲩ[ⲭⲁⲓ ⲡⲉ]ⲛⲧⲁϥⲯⲟ[ⲣ]ⲯⲣ [ⲛⲛⲉⲓⲇⲱⲗⲟⲛ ⲉ]ϥⲧ ⲛ[ⲟⲩⲁⲓⲁⲓ ⲛⲛ]ⲉⲕⲕ[ⲗⲏⲥⲓⲁ].

117. [ⲁϥⲟⲩⲱⲍ ⲉⲧⲟⲟⲧϥ] ⲛⲥⲓ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲁϥⲥⲍⲁⲓ ⲉⲃⲟⲗ ⲍⲛ ⲕⲏⲙⲉ ⲧⲏⲣϥ ⲯⲁ ⲛⲉⲥⲟⲟⲩ ⲙⲛ ⲧⲗⲓⲃⲏ: ⲙⲛ ⲧⲁⲙⲟⲛⲓⲁⲕⲏ ⲙⲛ ⲧⲡⲉⲛⲧⲁⲡⲟⲗⲓⲥ· ⲁϥⲧⲁⲯⲉ ⲟⲉⲓⲯ ⲙⲡⲉⲓⲍⲟⲟⲩ ⲛⲯⲁ ⲍⲙ ⲡⲣⲁⲛ ⲙⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲉ ⲥⲟⲩ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲍⲁⲑⲱⲣ ⲡⲉ· ⲥⲟⲩ ⲙⲛⲧⲯⲟⲙⲛⲧ ⲇⲉ ⲍⲱⲱϥ ⲙⲁⲣⲛⲁⲁϥ ⲙⲡⲉϥⲯⲃⲏⲣ ⲗⲓⲧⲟⲩⲣⲅⲟⲥ· ⲅⲁⲃⲣⲓⲏⲗ ⲡⲃⲁⲓⲱⲙⲛⲟⲩϥⲉ ⲛⲧⲉⲛⲉⲗⲉⲩⲑⲉⲣⲓⲁ ⲉⲛⲣ ⲯⲁ ⲛⲁϥ· ⲉⲁⲡⲁⲓ ⲯⲱⲡⲉ ⲛⲟⲩⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲯⲁⲍⲣⲁⲓ ⲉⲡⲟⲟⲩ ⲛⲍⲟⲟⲩ ⲍⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ· ⲧⲉⲛⲟⲩ ⲇⲉ ⲡⲉⲛⲧⲁⲓⲥⲟⲧⲙⲉϥ ⲛⲧⲟⲟⲧϥ· ⲛⲟⲩⲣⲱⲙⲉ ⲉⲁϥⲥⲟⲟⲗⲉϥ ⲛⲧⲙⲉ ⲛⲑⲉ ⲛⲟⲩⲇⲓⲡⲗⲟⲉⲓⲥ. ⲙⲡⲉⲓⲍⲟⲡϥ ⲉⲧⲉⲧⲛⲁⲅⲁⲡⲏ·

118. ⲙⲁⲣⲛⲕⲧⲟⲛ ⲛⲧⲛⲭⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲧⲁⲛⲉⲣⲏⲧ ⲙⲙⲟϥ ⲛⲏⲧⲛ ⲉⲧⲃⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ϥⲛⲁⲧⲱⲟⲩⲛ ⲛⲥⲓ ⲡⲉⲓⲥⲱⲙⲁ ⲍⲓⲧⲙ ⲡⲟⲩⲉⲍ ⲥⲁⲍⲛⲉ /f. 14r./ ⲙⲡⲛⲟⲩⲧⲉ. ϥⲛ[ⲁ]ⲥⲱ ⲁⲛ ⲉϥⲟ ⲛⲕⲉⲣⲙⲏⲥ ⲯⲁⲃⲟⲗ ⲁⲗⲗⲁ ⲍⲛ ⲟⲩⲥⲙⲏ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ ⲟⲩⲍⲣⲟⲟⲩ ⲛⲥⲁⲗⲡⲏⲧⲝ ϥⲛⲁⲙⲟⲩⲧⲉ

119. ⲛⲧⲉⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ ⲍⲛ ⲟⲩⲥⲟⲩⲥⲟⲩ ⲛⲟⲩⲱⲧ ⲛⲥⲉⲥⲟⲟⲩⲍⲟⲩ ⲉⲩⲙⲁ ⲛⲟⲩⲱⲧ ⲛⲥⲉⲉⲓ ⲉⲛⲉⲩⲉⲣⲏⲩ ⲛⲥⲉⲡⲟⲣⲭⲟⲩ ⲉⲃⲟⲗ ⲛⲥⲉϯ ⲍⲁⲡ ⲉⲣⲟⲟⲩ· ⲛⲉⲛⲧⲁⲩⲉⲓⲣⲉ ⲛⲛⲉⲍⲃⲏⲩⲉ ⲉⲧⲛⲁⲛⲟⲩⲟⲩ ⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲱⲛⲍ· ⲛⲉⲛⲧⲁⲩⲉⲓⲣⲉ ⲛⲛⲉⲍⲃⲏⲩⲉ ⲉⲑⲟⲟⲩ ⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲕⲣⲓⲥⲓⲥ·

120. ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲡⲣⲧⲣⲉⲛⲥⲱ ⲉⲛⲟ ⲛⲁⲙⲉⲗⲏⲥ ⲛⲧⲉⲡⲉⲍⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲉⲓ <ⲉ>ⲭⲱⲛ ⲛⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲥⲉⲧⲟⲣ· ⲡⲛ.....ⲧ...ⲟ[.]. ⲛⲥⲉⲕⲣⲓⲛⲉ ⲙⲙⲟⲛ ⲙⲛ ⲛⲉⲧⲩⲛⲁⲭⲟⲟⲥ ⲛⲁⲩ ⲭⲉ ⲙⲁⲣⲉⲛⲣⲉⲩⲣ ⲛⲟⲃⲉ ⲕⲟⲧⲟⲩ ⲉⲁⲙⲛⲧⲉ. ⲁⲗⲗⲁ ⲙⲁⲣⲛⲥⲱ ⲉⲛⲥⲃⲧⲱⲧ· ⲉⲛⲥⲱⲯⲧ· ⲉⲃⲟⲗ ⲍⲏⲧϥ ⲙⲡⲭⲟⲉⲓⲥ ⲭⲉ ⲉϥⲛⲁⲯⲓⲛⲉ ⲛⲥⲱⲛ ⲧⲛⲁⲩ· ⲭⲉⲕⲁⲥ ⲡⲛⲁⲩ ⲉⲧϥⲛⲁⲯⲓⲛⲉ ⲛⲥⲱⲛ ⲛϥⲍⲉ ⲉⲣⲟⲛ ⲉⲛⲥⲃⲧⲱⲧ· ⲉⲙⲛ ⲡⲉⲧⲕⲱⲗⲩ<ⲉ> ⲙⲙⲟⲛ ⲉⲃⲱⲕ ⲉⲍⲟⲩⲛ ⲉⲧⲉϥⲙⲛⲧⲣⲣⲟ ⲉⲧⲍⲛ ⲙⲡⲏⲩⲉ· ⲡⲱϥ ⲡⲉ ⲡⲉⲟⲟⲩ· ⲙⲛ ⲡⲧⲁⲓⲟ· ⲡⲉⲓⲱⲧ ⲙⲛ ⲡⲯⲏ[ⲣⲉ] ⲙⲛ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ[ⲟⲩ]ⲁⲁⲃ· ⲯⲁ ⲉⲛⲉⲍ ⲛⲉⲛⲉⲍ. ⲍⲁⲙⲏⲛ.

Bohairic Version (B1)

/Vat. 61, f. 87r./ ⲟⲩⲕⲁⲑⲏⲅⲓⲥⲓⲥ ⲉⲁϥⲧⲁⲟⲩⲟⲥ ⲛ̀ϫⲉ ⲁⲃⲃⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲣⲁ̀ⲕⲟϯ ⲉⲑⲃⲉ ⲛⲏ ⲉⲧⲭⲱ ⲛϩⲑⲏⲟⲩ ⲉϯⲙⲉⲧⲣⲁⲙⲁⲟ ⲛⲉⲙ ⲛⲓⲭⲣⲏⲙ`ⲁ´ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲉⲩϥⲱϫⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲛⲓϣⲁ ⲉ̀ⲛⲉϩ ⲉⲩⲭⲱ ⲛ̀ϩⲑⲏⲟⲩ ⲉ̀ⲛⲓⲡⲣⲟⲥⲟⲩⲥⲏⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ· ⲁϥⲥⲁϫⲓ ⲇⲉ ⲟⲛ ⲉⲑⲃⲉ ϯⲁ̀ⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲑⲛⲁϣⲱⲡⲓ ⲙ̀ⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲉ̀ⲁϥϫⲟⲥ ⲇⲉ ϫⲉ ⲁⲣⲉϣⲧⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲉⲣ ⲇⲓⲟⲓⲕⲓⲛ ⲙ̀ⲙⲟϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲙ̀ⲙⲟⲛ ϣϫⲟⲙ ⲛ̀ⲧⲉ ⲟⲩⲟⲩⲣⲟ ⲟⲩⲇⲉ ⲟⲩⲁⲣⲭⲱⲛ ⲟⲩⲇⲉ ⲟⲩϩⲏⲅⲉⲙⲱⲛ ⲉⲣ ⲇⲓⲟⲓⲕⲓⲛ ⲙ̀ⲙⲟϥ· ⲁϥⲥⲁϫⲓ ⲇⲉ ⲟⲛ ⲉⲑⲃⲉ ⲛⲏ ⲉⲧⲕⲱⲗϫ ⲙ̀ⲡⲓϩⲁⲡ ⲉⲑⲃⲉ ⲇⲱⲣⲟⲛ ⲉϥϯ ⲥⲃⲱ ⲛⲛⲓⲛⲓϣϯ ⲛⲁⲫⲏⲟⲩⲓ ⲕⲁⲧⲁ ⲙⲁ ⲉϥϧⲱⲛϫ ⲉ̀ⲣⲱⲟⲩ ⲉⲑⲣⲟⲩⲉⲣ ⲙⲁⲓϩⲏⲕⲓ· ⲁϥϫⲉ ϩⲁⲛⲕⲟⲩϫⲓ ⲇⲉ ⲟⲛ ⲉⲑⲃⲉ ⲡⲧⲁⲓⲟ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲛⲧⲉ ⲧϫⲟⲙ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ· ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫϯ ⲁ̀ⲙⲏⲛ·

1. ϯⲛⲁϭⲓ ⲛⲧⲁⲣⲭⲏ ⲙⲡⲓⲥⲁϫⲓ ⲉ̀ϫⲱⲓ ⲛ̀ⲧⲉ {ⲛ}ⲛⲓⲙ ⲓⲉ ⲁⲛⲛⲁⲉⲣ ⲛⲓⲙ ⲙ̀ⲡⲣⲟⲟⲓⲙⲓⲟⲛ ⲙ̀ⲡⲓⲥⲁϫⲓ· ⲡⲓϩⲱⲃ ⲧⲟⲙⲓ ⲉ̀ⲣⲟⲓ /f. 87v./ ⲉⲑⲣⲓⲉⲣ ⲕⲁⲗⲓⲛ ⲙⲫⲏ ⲉ̀ⲧⲁϥⲉⲣ ⲉ̀ⲧⲓ ⲛⲟⲩⲥⲟⲫⲓⲁ̀ ⲛ̀ⲧⲟⲧϥ ⲙⲫϯ:· ⲛⲉⲙ ⲟⲩⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ:· ⲉϩⲟⲧⲉ ⲛⲓⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲛ ⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲧⲏⲣⲥ ⲉⲩⲥⲟⲡ:· ⲫⲏ ⲉⲧⲁϥⲉⲣ ⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲛⲁϩⲣⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ:· ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲛⲁⲥⲁϫⲓ ⲁ̀ⲛⲟⲕ ⲉⲧⲁⲓϫⲟⲧⲟⲩ ϩⲁⲛⲉⲃⲟⲗ ϧⲉⲛ ⲫϯ ⲛⲉ· ⲉ̀ϣⲁⲩⲥⲟⲩⲉⲛ ⲡⲓϣϣⲏⲛ ⲅⲁⲣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ̀ ⲡⲉϥⲟⲩⲧⲁϩ:· ⲡⲁⲓⲣⲏϯ ⲟⲛ ϣⲁⲣⲉⲛⲓⲁⲕⲣⲟⲁ̀ⲧⲏⲥ ⲙ̀ⲙⲁⲓ ⲥⲃⲱ ⲥⲟⲩⲉⲛ ⲫⲏ ⲉ<ϯ>ⲥⲁϫⲓ[1] ⲉ̀ⲣⲟϥ·

2. ⲉⲓⲥⲁϫⲓ ⲇⲉ ⲉ̀ⲛⲓⲙ ⲉⲃⲏⲗ ⲉ̀ⲡⲓⲥⲟⲫⲟⲥ ⲥⲟⲗⲟⲙⲱⲛ:· ⲡⲉϫⲁϥ ⲅⲁⲣ ϫⲉ ⲡⲁϣⲏⲣⲓ:· ϭⲟ ⲙ̀ⲡⲉⲕϫⲣⲟϫ ⲙ̀ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲧⲟⲟⲩⲓ̀ ⲟⲩⲟϩ ⲙ̀ⲡⲉⲣⲭⲁ ⲧⲟⲧⲕ ⲉ̀ⲃⲟⲗ ϣⲁ ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲣⲟⲩϩⲓ::· ϩⲁⲣⲁ ⲫⲏ ⲉⲧϭⲟ ϧⲉⲛ ⲧⲕⲟⲓ ⲛ̀ϩⲁⲛϫⲣⲟϫ ⲙ̀ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲧⲟⲟⲩⲓ ϥⲛⲁϯⲟⲩⲱ̀ ⲁⲛ:· ϣⲁ ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲣⲟⲩϩⲓ:· ⲛⲁϣ ⲛ̀ⲣⲏϯ ⲇⲉ· ⲧⲉⲛⲛⲁⲉ̀ⲙⲓ ⲉ̀ⲫⲁⲓ:· ⲥⲱⲧⲉⲙ ⲉ̀ϯⲅⲣⲁⲫⲏ ⲙ̀ⲡ̅ⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲙⲏ ⲫⲏ ⲉⲧⲥⲭⲁⲓ:· ⲁϥⲥⲭⲁⲓ ⲙ̀ⲡⲓⲉϩⲟⲟⲩ ⲧⲏⲣϥ:· ⲁϥⲟⲩⲁϩⲉⲙ::· ⲡⲓⲥⲁϫⲓ ⲛ̀ϫⲉ ⲡⲓⲥⲁϧ ⲛⲟⲩⲱⲧ:· ϫⲉ ⲕⲁⲧⲁ ⲫⲣⲏϯ /f. 88r./ ⲉ̀ⲧⲉⲛⲛⲁⲩ:· ⲉ̀ⲛⲏ ⲉⲧⲥⲭⲁⲓ ⲙ̀ⲡⲓⲉϩⲟⲟⲩ ⲧⲏⲣϥ:·

3. ⲁⲓⲕⲏⲛ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲕⲉⲥⲟⲡ ϫⲉ ϣⲁⲩⲥⲟⲩⲉⲛ ⲡⲓϣϣⲏⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ

1. Ms.: ⲧ.

ⲡⲉϥⲟⲩⲧⲁϩ:· ⲙⲏ ⲅⲁⲣ ⲉ̀ⲣⲉⲥⲟⲗⲟⲙⲱⲛ ⲥⲁϫⲓ ⲉⲑⲃⲉ ϩⲁⲛϫⲣⲟϫ ⲛⲉⲥⲑⲏⲧⲟⲛ:· ⲙ̀ⲙⲟⲛ:· ⲁⲗⲗⲁ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉⲛⲓⲣⲉϥϯ ⲥⲃⲱ ⲛⲉⲙ:· ⲛⲏ ⲉⲧⲟⲓ ⲛ̀ⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ:· ⲛⲓⲗⲁⲟⲥ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ:· ⲉⲑⲣⲟⲩⲟ̀ϩⲓ ⲉⲩϯ ⲥⲃⲱ:· ⲛ̀ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲉⲩⲥⲟϩⲓ ⲛ̀ⲛⲏ ⲉ̀ⲧⲉⲣ ⲛⲟⲃⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲥϧⲏⲟⲩⲧ:· ϫⲉ ⲥⲟϩⲓ:· ϧⲱⲛϫ:· ⲁⲣⲓⲉ̀ⲡⲓⲧⲓⲙⲁⲛ ⲙ̀ⲡⲉⲧⲟⲩⲓ̀ⲣⲓ ⲙ̀ⲙⲟϥ:· ⲫⲏ ⲉⲧⲟⲩⲥⲟϩⲓ ⲙ̀ⲙⲟϥ:· ⲉⲑⲃⲉ ⲟⲩⲛⲟⲃⲓ ⲉ̀ⲁϥⲁⲓϥ:· ⲉⲑⲣⲉϥϣⲓⲡⲓ ⲛ̀ⲧⲉϥϩⲉⲛϥ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲡⲉⲧϩⲱⲟⲩ ⲛ̀ⲧⲉϥⲟⲩϫⲁⲓ:·

4. ⲕⲉⲟⲩⲁⲓ ⲇⲉ ⲟⲛ ⲉⲩϧⲱⲛϫ ⲉ̀ⲣⲟϥ ⲫⲏ ⲉ̀ⲧⲁϥⲕⲏⲛ ⲉ̀ⲓⲁⲧⲟⲧϥ ⲛ̀ⲥⲁ ⲡⲉϥⲟⲩϫⲁⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ:· ⲉⲑⲃⲉ ϩⲁⲛⲛⲟⲃⲓ ⲉ̀ⲧⲟϣ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ:· ⲉϥϫⲱ ⲛ̀ϩⲑⲏϥ ϫⲉ ⲙ̀ⲙⲟⲛ ⲙⲉⲧⲁⲛⲟⲓⲁ ϣⲟⲡ:· ⲛ̀ⲧⲉⲕϯⲛⲟⲙϯ ⲛⲁϥ:· ⲉⲕⲉⲣ ⲕⲁⲑⲏⲅⲓⲛ ⲙ̀ⲙⲟϥ ϫⲉ ⲟⲩⲟⲛ ϫⲱ ⲉ̀ⲃⲟⲗ ϣⲟⲡ:· ⲛ̀ⲧⲉⲕϫⲱ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲓⲁ̀ⲛⲁϣ ⲉ̀ⲧⲁⲡϭ̅ⲥ̅ ⲱⲣⲕ ⲙ̀<ⲙ>ⲟϥ[2] ⲛ̀ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ /f. 88v./ ϫⲉ ⲁⲓⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙⲙⲟⲓ ⲡⲉϫⲉ ⲡϭ̅ⲥ̅:· ϫⲉ ϯⲟⲩⲁϣ ⲫⲙⲟⲩ ⲁⲛ ⲙ̀ⲡⲓⲣⲉϥⲉⲣ ⲛⲟⲃⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲧⲉϥⲧⲁⲥⲑⲟϥ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲉϥⲛⲟⲃⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲱⲛϧ:·

5. ⲕⲉⲟⲩⲁⲓ ⲇⲉ ⲟⲛ ⲉ̀ⲕⲉⲣⲉⲡⲓⲧⲓⲙⲁⲛ ⲛⲁϥ ⲫⲏ ⲉ̀ⲧⲟⲩϯ ⲥⲃⲱ ⲛⲁϥ ⲛⲟⲩⲥⲟⲡ ⲛⲉⲙ ⲃ̅:· ⲛⲉⲙ ⲡⲓϩⲟⲩⲟ̀ ϣⲁ ⲅ̅ ⲛ̀ⲥⲟⲡ ⲕⲁⲧⲁ ⲛⲓϩⲟⲛϩⲉⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁϧ ⲡⲭ̅ⲥ̅:· ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϣⲧⲉⲙⲉⲣⲉⲥⲑⲁⲛⲉⲥⲑⲉ:· ⲛ̀ⲧⲉϥϩⲉⲛϥ ⲥⲁⲃⲟⲗ ⲛ̀ⲛⲉϥⲙⲉⲧϣⲁϥϯ ⲉⲩⲥⲟϩⲓ ⲙ̀ⲙⲟϥ:· ⲁⲣⲓ ⲡⲓⲧⲓⲙⲁⲛ ⲛⲁϥ:· ⲛ̀ⲧⲉⲕⲭⲁϥ ⲛ̀ⲧⲟⲧⲕ ⲙ̀ⲫⲣⲏϯ ⲛⲟⲩⲉⲑⲛⲓⲕⲟⲥ ⲛⲉⲙ ⲟⲩⲧⲉⲗⲱⲛⲏⲥ:·

6. ⲙⲁⲣⲉⲛⲕⲟⲧⲧⲉⲛ ⲛ̀ⲧⲉⲛϧⲟⲧϧⲉⲧ ⲙ̀ⲡⲓⲥⲁϫⲓ:· ⲫⲏ ⲉ̀ⲧⲁⲡⲓⲫⲓⲥⲓⲟ̀ⲗⲟⲅⲟⲥ ϫⲟϥ ⲛ̀ⲧⲉⲛⲉⲙⲓ ⲉ̀ⲧⲉϥϫⲟⲙ· ϭⲟ ⲙⲡⲉⲕϫⲣⲟϫ ⲡⲉϫⲁϥ:· ⲙ̀ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲧⲟⲟⲩⲓ̀ ⲙ̀ⲡⲉⲣⲭⲁ ⲧⲟⲧⲕ ⲉ̀ⲃⲟⲗ ϣⲁ ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲣⲟⲩϩⲓ:· ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲕⲁⲧⲁ ⲡⲁⲛⲟⲩⲥ:· {ϫ} ⲉ̀ⲛⲓⲉⲣⲅⲁⲧⲏⲥ:· ϫⲉ ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲧⲟⲟⲩⲓ ⲡⲉ ϯⲙⲉⲧⲁⲗⲟⲩ:· ⲫⲛⲁⲩ ⲇⲉ ϩⲱϥ ⲛ̀ϩⲁⲛⲁⲣⲟⲩϩⲓ ⲡⲉ ϯⲙⲉⲧϧⲉⲗⲗⲟ:· ϯⲙⲉⲧⲕⲟⲩϫⲓ ⲅⲁⲣ ⲉⲣ ⲛ̀ⲭⲣⲓⲁ ⲛ̀ϯ ⲥⲃⲱ ⲛⲉⲙ ⲧⲥⲃⲱ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩⲉⲣ ⲉ̀ⲃⲟⲗ ⲉⲫⲛⲟⲃⲓ· /f. 89r./ ϯⲙⲉⲧϧⲉⲗⲗⲟ ⲇⲉ ϩⲱϥ:· ⲉⲑⲣⲉϥⲟ̀ϩⲓ ⲉϥⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ:· ⲛ̀ⲛⲓⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲉ̀ⲧⲁϥϩⲉⲓ ⲛ̀ϧⲏⲧⲟⲩ:· ⲫⲛⲁⲩ ⲇⲉ ⲛ̀ϩⲁⲛⲁⲧⲟⲟⲩⲓ̀ ⲡⲉϯⲙⲉⲧⲕⲟⲩϫⲓ:· ϩⲓⲛⲁ ⲛ̀ⲧⲉϥϣⲧⲉⲙⲭⲁ ϩⲑⲏϥ ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲧⲉϥⲥⲃⲱ ⲙ̀ⲙⲁⲩⲁⲧϥ:· ⲁⲗⲗⲁ ⲉϥϣⲱⲣⲡ ⲙ̀ⲙⲟϥ:· ⲉϯⲧⲁⲥⲕⲁⲗⲓⲁ:· ⲛ̀ⲧⲉ ⲛⲓⲕⲉⲭⲱⲟⲩⲛⲓ:· ⲛⲉⲙ ⲛⲓϧⲉⲗⲗⲟⲓ ⲉ̀ⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲉ ⲉⲑⲣⲉϥϭⲓ ⲥⲃⲱ ⲉ̀ⲛⲓⲅⲣⲁⲫⲏ ⲛ̀ⲛⲓϥⲓ ⲛ̀ⲧⲉ ⲫϯ:· ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉϥϣⲧⲉⲙⲉⲣ ⲁ̀ⲙⲉⲗⲉⲥ ⲛ̀ⲧⲉϥϩⲉⲓ {ⲉ̀ⲛ}ⲉϥⲉⲣ ⲙⲱⲟⲩⲓ ⲟⲛ ϧⲉⲛ ϯⲙⲉⲧⲁⲛⲟⲓⲁ:·

7. ⲡⲓⲥⲁϫⲓ ⲫⲟϩ ϣⲁⲣⲟⲛ ϩⲱⲛ:· ⲁ̀ⲛⲟⲛ ϧⲁ ⲛⲏ ⲉⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲱⲟⲩ ϫⲉ ⲣⲉϥϯ ⲥⲃⲱ:· ⲕⲁⲛ ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲕⲁⲛ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ:· ⲉ̀ⲑⲣⲉⲛⲟϩⲓ ⲙ̀ⲙⲏⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲥⲁϫⲓ ⲛ̀ϯⲙⲉⲧⲣⲉϥϯ ⲥⲃⲱ:· ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲥϧⲏⲟⲩⲧ:· ϫⲉ ⲥⲁϫⲓ ⲙ̀ⲡⲉⲣⲭⲁ ⲣⲱⲕ:· ⲉⲓⲥⲁϫⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲡⲉϫⲁϥ:· ⲛ̀ⲣⲟ:· ⲟⲩⲃⲉ ⲣⲟ ϫⲉⲭⲁⲥ ⲛ̀ⲧⲉⲧⲉⲛϣⲫⲓⲧ:· ϯⲛⲁϭⲟ ⲛ̀ϧⲣⲏⲓ ϧⲉⲛ ⲑⲏⲛⲟⲩ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲫϯ:· ⲡⲓϫⲣⲟϫ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ:· ⲛⲉⲙ ⲡⲓⲱⲛϧ:· ⲓⲥϫⲉⲛ ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲧⲟⲟⲩⲓ̀ ϣⲁ ⲫⲛⲁⲩ ⲛ̀ϩⲁⲛⲁⲣⲟⲩϩⲓ:·

2. Ms.: ⲛ.

8. ⲁⲣϩⲟⲩ ⲣⲱ ⲛⲧⲁϫⲉ ⲙⲍϩⲟⲩ ⲛ̀ⲍⲁⲛⲟⲩⲟⲛ /f. 89v./ ⲉⲱⲱⲡ ⲛ̀ⲧⲁⲱⲧⲉⲙϫⲉⲙ ⲍϩⲟⲩ ⲙ̀ⲙⲱⲟⲩ ⲧϩⲣⲟⲩ:· ⲧⲛⲁϫⲉⲙ ⲍϩⲟⲩ ⲡⲁⲛⲧⲱⲥ ⲛ̀ⲍⲁⲛⲕⲟⲩϫⲓ:· ⲁⲩⲱⲧⲉⲙⲧ ⲟⲩⲧⲁⲍ ϧⲉⲛ ⲣ̄:· ⲡⲁⲛⲧⲱⲥ ⲥⲉⲛⲁⲧ ϧⲉⲛ ⳁ̄:· ⲓⲉ ⲁⲣϩⲟⲩ ⲣⲱ ⲥⲉⲛⲁⲧ ϧⲉⲛ ⲭ̄:· ⲁⲡⲗⲱⲥ ⲙ̀ⲡⲁⲣⲉ ⲍⲗⲓ ⲓ ⲱⲁⲣⲟⲛ:· ⲉⲩⲕⲱⲧ ⲛⲥⲁ ⲡⲥⲁϫⲓ ⲛⲧ ⲥⲃⲱ:· ⲛ̀ⲧⲉⲩⲱⲧⲉⲙϫⲉⲙ ⲍϩⲟⲩ ⲙ̀ⲡⲉⲩⲟⲩϫⲁⲓ:· ⲡⲁⲛⲧⲱⲥ ⲇⲉ ⲡⲉⲩⲟⲩϫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧⲩ ⲁⲛ:· ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲫⲁⲍⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ:·

9. ⲁ̀ⲛⲟⲛ ⲇⲉ ⲍⲱⲛ ⲛ̀ⲥⲉⲓ ⲱⲁⲣⲟⲛ:· ⲛ̀ⲥⲉϫⲉⲙⲧⲉⲛ ⲉⲛϧⲉⲣϧⲉⲣ ⲉⲛⲫⲉ`ⲛ́ⲣⲁⲥⲟⲩⲓ[3] :· ϧⲉⲛ ⲡⲉⲛⲛ̀ⲕⲟⲧ:· ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲉⲛⲥⲓ ⲍⲣⲁⲛ ⲙ̀ⲡⲕⲱⲧ ⲛ̀ⲛⲓⲍⲃⲏⲟⲩⲓ ⲙ̀ⲃⲓⲱ̀ⲧⲓⲕⲟⲛ:· ⲉ{ⲁ}ⲛⲟⲃⲱ{ⲧ}ⲉⲛ ⲉ́ⲧⲥⲃⲱ ⲙ̀ⲙⲏⲓ:· ⲛⲉⲙ ⲡⲱⲉⲙⲱⲓ ⲉ́ⲧⲉⲣⲟⲛ:· ⲉⲱⲣⲉⲛϫⲟⲕϥ ⲉⲃⲟⲗ:· ⲉⲛⲧ ⲥⲃⲱ ϧⲉⲛ ⲍⲁⲛⲙⲉⲧⲣⲁⲛⲁϥ ⲛ̀ⲣⲱⲙⲓ:· ⲛⲉⲙ ⲍⲁⲛⲥⲃⲱ ⲉⲩⲱⲟⲩⲓⲧ:· ⲉⲛⲧ ⲥⲃⲱ ⲛ̀ⲍⲁⲛⲕⲉⲟⲩⲟⲛ ⲉⲃⲣⲟⲩⲉⲣ ⲍⲟⲧ ϧⲁϫⲱⲟⲩ:· ⲙ̀ⲫⲣⲏⲧ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ϧⲉⲛ ⲡⲓⲙⲱⲓⲧ ⲉ́ⲧϫⲏ ⲛϧⲏⲧϥ:· ⲉⲃⲃⲉ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲛⲁⲓⲱⲅⲙⲟⲥ ⲉ́ⲧⲁϥⲧⲱⲛϥ ⲉ́ϫⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ̀ⲁⲩⲧⲁⲙⲟⲓ ⲇⲉ ⲉⲃⲃⲉ ⲍⲁⲛⲍⲏⲅⲟⲩⲙⲉⲛⲟⲥ ϧⲉⲛ ⲍⲁⲛⲉⲡⲁⲣⲭⲓⲁ:· ϫⲉ ⲉⲩⲍⲓⲟⲩⲓ̀ ⲛⲍⲁⲛⲣⲱⲙⲓ ⲛⲉⲙ ⲍⲁⲛⲍⲓⲟ́ⲙⲓ /f. 90r./ ⲉⲩⲟⲩⲱⲩ ⲉⲃⲣⲟⲩⲉⲣ ⲍⲟⲧ ϧⲁϫⲱⲟⲩ ⲉⲙⲁⲱⲱ:· ⲛⲁⲩⲧ ⲥⲃⲱ ⲅⲁⲣ ⲛⲱⲟⲩ ⲁⲛ ⲉⲃⲃⲉ ⲡⲍⲏⲟⲩ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ ⲁⲗⲗⲁ ⲉⲃⲃⲉ ⲟⲩⲥⲓ:· ⲛⲉⲙ ⲟⲩⲧ ⲛⲉⲫⲗⲏⲟⲩ:·

10. ⲛⲁⲓ ⲅⲁⲣ ⲛ̀ⲧⲱⲉⲃⲓⲱ̀ ⲛ̀ⲥⲉⲙⲟⲩⲧ ⲉ́ⲣⲱⲟⲩ ϫⲉ ⲥⲁϧ:· ⲓⲉ ⲣⲉⲭⲧ ⲥⲃⲱ:· ⲥⲉⲙⲡⲱⲁ ⲁⲛ̀:· ⲥⲉⲥⲁⲡⲉⲥⲛⲧ ⲅⲁⲣ ⲛ̀ⲥⲃⲱ ⲛⲓⲃⲉⲛ· ⲟⲩⲟⲍ ⲥⲉϫⲏ ϧⲁ ⲡⲓⲁⲛⲟⲣⲓⲥⲙⲟⲥ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟⲧ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ́ⲧⲁⲩⲥϧⲏⲧϥ ϧⲉⲛ ⲛⲟⲩⲕⲁⲛⲱⲛ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏⲧ:· ϫⲉ ⲟⲩⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ:· ⲓⲉ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ:· ⲓⲉ ⲟⲩⲇⲓⲁ̀ⲕⲱⲛ:· ⲁⲩⲱⲁⲛⲍⲓⲟⲩⲓ̀ ⲉ́ⲍⲁⲛⲍⲱⲟⲩⲧ:· ⲓⲉ ⲍⲁⲛⲍⲓⲟ́ⲙⲓ ⲁⲩⲱⲁⲛⲉⲣ ⲛⲟⲃⲓ:· ⲉⲃⲣⲟⲩⲉⲣ ⲍⲟⲧ ϧⲁϫⲱⲟⲩ:· ⲙⲁⲣⲟⲩϫⲁⲩ ⲥⲁⲃⲟⲗ:·

11. ⲁⲛⲟⲕ ⲇⲉ ⲍⲱ ⲁⲓⲱⲁⲛⲉⲣ ⲁ̀ⲙⲉⲗⲉⲥ ⲉⲱⲧⲉⲙⲧⲁⲙⲱⲧⲉⲛ:· ⲉ́ⲛⲏ ⲉ́ⲧⲉⲣ ⲛⲟⲩⲣⲓ ⲛⲱⲧⲉⲛ:· ⲛⲧⲉ ⲡⲓⲟⲩⲁⲓ:· ⲡⲓⲟⲩⲁⲓ:· ⲥⲓ ⲫⲁϧⲣⲓ ⲕⲁⲧⲁ ⲧⲙⲁⲓⲏ ⲛ̀ⲧⲉ ⲧⲉⲩⲡⲗⲩⲅⲏ:· ⲥⲉⲛⲁⲟⲡⲧ ⲍⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲃⲱⲕ ⲛⲁⲧⲱⲁⲩ ⲉ́ⲧⲁⲩϫⲱⲡ ⲙ̀ⲡⲓⲍⲁⲧ ⲛ̀ⲧⲉⲡⲉⲩⲥ̄ⲥ̄ ϧⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ϧⲉⲛ ⲡⲭⲓⲛ̀ⲑⲣⲉⲩⲓ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲉⲩⲓ ⲱⲡ ⲛⲉⲙⲁϥ:· ⲛ̀ⲧⲉⲩϫⲉⲙϥ ⲉⲁⲩⲱⲱⲡⲓ ⲙ̀ⲡⲁⲣⲅⲟⲥ:· ⲁⲱ ⲛⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ́ⲧⲉ ϥⲛⲁⲑⲏⲥ ⲉ́ⲣⲟϥ:· ⲓⲉ ⲁϥⲛⲁⲉⲣⲕⲉⲗⲉⲩⲓⲛ ϫⲉ ⲁⲗⲓⲧϥ ⲑⲱⲛ· /f. 90v./ ⲥⲱⲛⲍ ⲙⲫⲁⲓ ⲡⲉϫⲁϥ ⲛⲧⲟⲧϥ ⲛⲉⲙ ⲣⲁⲧϥ ⲍⲓⲧϥ ⲉ́ⲡⲓϫⲁⲕⲓ ⲉⲧⲥⲁⲃⲟⲗ ⲡⲓⲙⲁ ⲉ́ⲧⲉⲫⲣⲓⲙⲓ ⲛⲁⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲡⲓⲥⲑⲉⲣⲧⲉⲣ ⲛ̀ⲧⲉ ⲛⲓⲛⲁϫⲍⲓ:·

12. ⲁⲧⲉⲧⲉⲛⲛⲁⲩ ⲱ̀ ⲛⲁⲱϩⲣⲓ:· ϫⲉ ⲟⲩⲙⲉⲧⲥⲁϧ ⲁⲛ ⲧⲉ ⲉⲧ ⲥⲃⲱ:· ⲡⲁⲣⲁ ⲫϩ ⲉⲧⲥⲓ ⲥⲃⲱ:· ⲓⲉ ⲓⲥϫⲉ ⲁⲩϫⲫⲓⲟϥ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲧϩⲣϥ:· ϫⲉ ⲙ̀ⲡⲉϥⲉⲣ ⲍⲱⲃ ϧⲉⲛ ⲡⲓⲍⲁⲧ ⲛ̀ⲧⲉ ⲡⲉϥⲥ̄ⲥ̄ ⲫⲁⲓ ⲇⲉ ⲙ̀ⲡⲉϥϫⲟⲗϥ ⲉⲃⲟⲗ ⲣⲱ:· ⲓⲉ ⲫϩ ⲉⲧⲟⲩⲛⲁϫⲉⲙϥ ⲙ̀ⲡⲉϥⲉⲣ ⲍⲱⲃ ⲉⲡⲧϩⲣϥ:· ⲟⲩⲟⲍ ⲡⲓⲕⲉⲍⲁⲧ ⲁϥⲉⲣ ⲡⲕⲉϥⲟϫϥ:· ⲟⲩ{`ⲛ́`}[4] <ⲧⲉ>ⲇⲓⲙⲱⲣⲓⲁ ⲉ́ⲧⲉ ϥⲙ̀ⲡⲱⲁ ⲙ̀ⲙⲟⲥ:· ⲫϩ ⲉⲧϫⲱ ⲙ̀ⲙⲟϥ ⲍⲱ ⲧⲛⲟⲩ:· ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟϥ

3. Ms.: ⲛ written above line, between ⲉ and ⲣ.

4. Ms.: ⲛ written erroneously above line between ⲩ and ⲇ.

ⲍⲱⲧⲉⲛ:· ⲁⲩⲛⲁⲟⲡϥ ⲛⲉⲙ ⲛⲏ ⲉ́ⲧⲁⲩϫⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲙⲁⲣⲟⲩⲧⲁⲥⲑⲟⲛ ϫⲉ ⲛⲓⲣⲉϥⲉⲣ ⲛⲟⲃⲓ:· ⲉϧⲣϩⲓ ⲉ́ⲁⲙⲉⲛⲧ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲓⲣⲓ ⲙ̀ⲡⲱⲃⲱ ⲙ̀ⲫⲧ̀:· ⲁⲧⲉⲧⲉⲛⲛⲁⲩ ϫⲉ ⲟⲩⲟ́ⲥⲓ ⲛⲁⲱ ⲙⲙⲁⲓⲏ ⲡⲉ ⲫϩ ⲉⲑⲛⲁⲧⲁⲍⲉ:· ⲫϩ ⲉⲑⲛⲁⲉⲣ ⲥⲉⲛⲛⲉ:· ⲉⲱⲧⲉⲙϫⲱⲕ ⲉ́ⲃⲟⲗ ⲙ̀ⲡⲓⲱⲉⲙⲱⲓ ⲉ́ⲧⲁⲩⲧⲉⲛⲍⲟⲩⲧϥ ⲉ́ⲣⲟϥ:·

13. ⲙⲁⲣⲉⲛⲉⲣ ⲍⲏⲧⲥ ϫⲉ ⲉ́ⲡⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ<ⲛ>ⲧ ⲥⲃⲱ ⲛ̀ⲱⲟⲣⲡ ⲉⲃⲃⲉ ⲛⲓⲣⲁⲙⲁⲟⲓ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲧⲉⲛⲛⲁϫⲱ ⲛⲛⲁⲡⲓⲍⲏⲕⲓ ⲍⲱϥ:·

14. /f. 91r./ ⲉⲱⲱⲡ ⲛ̀ⲑⲟⲕ ⲟⲩⲣⲁⲙⲁⲟ:· ⲉⲓⲥⲁϫⲓ ⲉ́ⲣⲟⲕ:· ⲉⲓⲙⲟⲥⲧ ⲙ̀ⲙⲟⲕ ⲁⲛ ⲉⲓϫⲫⲓⲟ ⲙ̀ⲙⲟⲕ ⲧⲛⲟⲩ:· ⲟⲩⲇⲉ ⲉⲓⲉⲣ ⲫⲑⲟⲛⲓⲛ ⲁⲛ ⲉ́ⲫⲏ ⲉⲧⲉⲛⲧⲁⲕ:· ⲉⲓⲧ ⲥⲃⲱ ⲛⲁⲕ:· ⲁⲗⲗⲁ ϫⲛⲁϫⲟⲥ ⲛⲏⲓ:· ϫⲉ ⲫ̀ⲧ ⲁⲩⲧ ⲛⲏⲓ ⲛ̀ⲧⲁⲓⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲁ̀ⲍⲁ ⲧϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲍⲱ:· ϫⲉ ⲡⲥ̄ⲥ̄ ⲡⲉ ⲉⲧⲧ ⲛ̀ⲧⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲛⲉⲙ ⲧⲙⲉⲧⲍⲏⲕⲓ:· ⲁⲗⲗⲁ ⲉⲧⲁⲩⲧ ⲛⲁⲕ ⲁⲛ ⲛ̀ⲧⲁⲓⲙⲉⲧⲣⲁⲙⲁⲟ ⲉⲃⲣⲉⲕⲥⲟⲥ ⲉ́ⲃⲟⲗ ⲛ̀ⲕⲁⲕⲱⲥ ⲁⲗⲗⲁ ⲛ̀ⲕⲁⲗⲱⲥ:· ⲉⲧⲁⲡⲥ̄ⲥ̄ ⲧⲏⲓⲥ ⲛⲁⲕ ⲁ̀ⲛ:· ⲉⲃⲣⲉⲕⲥⲟⲥ ⲉ́ⲃⲟⲗ ⲛⲉⲙ ⲛⲓⲡⲟⲣⲛⲏ:· ⲉⲧⲁⲫⲧ̀ ⲧ ⲛⲁⲕ ⲁⲛ ⲛ̀ⲧⲁⲓⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲉⲃⲣⲉⲕⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲕ ⲛ̀ϧⲏⲧⲥ:· ⲛⲉⲙ ϩⲁⲛⲣⲱⲙⲓ ⲛⲁⲧⲱⲁⲩ:· ⲛⲉⲙ ϩⲁⲛⲣⲉϥⲉⲣ ⲱⲉⲣⲱⲓ:· ⲛⲉⲙ ϩⲁⲛⲑⲉⲙⲉⲗⲓⲕⲟⲛ ⲛⲁⲣⲅⲟⲥ:· ⲟⲩⲇⲉ ⲉ́ⲧⲁϥⲉⲣ ϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲁⲛ:· ϫⲉ ⲛⲧⲉⲕϫⲟⲡⲥ ϧⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲉⲧⲁⲩⲧⲏⲓⲥ ⲛⲁⲕ ⲁⲛ ϫⲉ ⲛ̀ⲧⲉⲕⲥⲟⲥ ⲉⲃⲟⲗ ⲉ̀ ϩⲁⲛⲛⲓⲱⲧ ⲛ̀ⲛⲏ ⲡⲁⲣⲁ ⲡⲱⲓ:· ⲛ̀ⲧϫⲓⲛⲱⲱⲡⲓ ⲛⲧⲉ ⲛⲓⲣⲁⲙⲁⲟⲓ ⲛⲁⲣϫⲉⲟⲥ:· ⲁⲗⲗⲁ ⲉ́ⲧⲁⲩⲧⲏⲓⲥ ⲛⲁⲕ ⲉⲃⲣⲉⲕⲟⲩⲱⲙ:· ⲛ̀ⲧⲉⲕ⳨ ⲛⲛⲓϩⲏⲕⲓ ⲛ̀ϧⲏⲧⲥ·

15. ⲟⲩⲟⲍ ⲟⲛ ϫⲉ ⲙ̀ⲡⲉⲕ⳨ ⲙ̀ⲡⲓϩⲏⲕⲓ:· ⲁⲗⲗⲁ ⲡⲓⲕⲉⲕⲟⲩϫⲓ:· ⲉⲧⲁⲡⲥ̄ⲥ̄ ⲑⲁⲱϥ ⲉⲣⲟϥ ⲁⲕⲟⲗϥ ⲛⲧⲟⲧϥ ϧⲉⲛ ⲟⲩⲥⲓⲛϫⲟⲛⲥ· /f. 91v./ ⲁϥⲱⲁⲛⲓ ⲅⲁⲣ ⲱⲁⲣⲟⲕ ⲛ̀ϫⲉ ⲡⲓϩⲏⲕⲓ ⲉⲃⲃⲉ ⲟⲩⲃⲟⲏⲑⲓⲁ:· ⲉⲃⲣⲉⲕⲉⲣ ⲃⲟⲏⲑⲓⲛ̀ ⲉ́ⲣⲟϥ:· ⲕⲁⲛ ⲉⲃⲃⲉ ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ϫⲣⲟϫ:· ⲉⲃⲣⲉϥⲥⲟϥ ⲉ́ⲧⲉϥⲕⲟⲓ ⲕⲁⲛ ⲟⲩⲛⲟⲩⲃ:· ⲓⲉ ϩⲁⲛⲱⲓⲕ ⲁⲡⲗⲱⲥ ⲉⲃⲃⲉ ⲟⲩϩⲗⲓⲧⲉⲱⲥ ⲡⲉ:· ⲱⲁⲕⲥⲁϫⲓ ⲛⲉⲙⲁϥ:· ϫⲉ ϫⲛⲁϥ ⲟⲩ ⲙ̀ⲙⲏⲥⲓ ⲛⲏⲓ:· ⲉⲃⲃⲉ ⲡⲉϥϫⲣⲟⲍ ⲇⲉ ⲱⲁϥⲧⲁⲣⲱⲟ ⲧⲙⲏⲥⲓ:· ⲉϥⲙⲟⲕⲙⲉⲕ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ϫⲉ ⲙⲁⲣⲓⲱⲛϧ ⲣⲱ:· ⲙⲫⲟⲟⲩ:· ⲁⲓⲱⲁⲛⲫⲟⲍ ⲉ́ⲡⲓⲥⲛⲟⲩ ⲛ̀ⲧⲱⲃ:· ⲧⲛⲁⲱⲉ ⲛⲏⲓ ⲉ́ⲕⲉⲧⲟⲡⲟⲥ ⲉ́ⲫⲱⲓ ⲁⲛ ⲡⲉ:·

16. ⲓⲧⲁ ⲛ̀ⲑⲟϥ ⲍⲱϥ ⲡⲓⲣⲁⲙⲁⲟ ⲛⲁⲑⲛⲁⲓ ⲱⲁϥⲙⲉⲩⲓ ⲉ́ⲕⲉⲙⲉⲧⲡⲁⲛⲟⲩⲣⲅⲟⲛ ⲛ̀ⲧⲉϥϫⲟⲥ ⲛⲁϥ:· ϫⲉ ⲟⲩⲟⲛ ⲁ̀ⲃⲱ ⲛ̀ⲧⲟⲧⲕ <ⲉ>ⲧⲉ ⲕⲧⲏⲥ ⲛⲏⲓ· ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲱⲁϥⲥⲟϫⲓ:· ⲛ̀ⲧⲉϥⲓⲛⲓ ⲛ̀ⲛⲉϥⲫⲉⲗϫ ⲛ(ⲛ)ⲍⲱⲃⲥ:· ⲉⲧⲃⲁ ⲛⲉⲩⲥⲫⲓⲣⲱⲟⲩⲓ:· ⲛⲉⲙ ⲧⲉϥⲥⲓⲙⲓ:· ⲛⲉⲙ ⲛⲉⲩⲱⲏⲣⲓ ⲛ̀ⲧⲁⲗⲉⲡⲱⲣⲟⲥ:· ⲁⲕⲱⲁⲛⲛⲁⲩ ⲉ́ⲣⲱⲟⲩ:· ⲱⲁⲕⲙⲟⲕⲙⲉⲕ:· ⲉⲱⲱⲡ ⲛ̀ⲧⲟⲩⲱⲧⲉⲙⲣ ⲁⲛⲁⲕ:· ⲱⲁⲕϫⲟⲥ ⲛⲁϥ ϫⲉ ⲙⲟⲱⲓ ⲛⲁⲕ ϫⲉ ⲙ̀ⲡⲓϫⲉⲙ ⲡⲓⲍⲱⲃ ⲉⲩⲙⲟⲧⲉⲛ ⲉ́ⲣⲟⲓ· ⲛ̀ⲧⲟⲩⲛⲟⲩ ⲱⲁϥⲍⲱⲗ ⲉⲩⲙⲟⲕⲍ ⲛ̀ⲍⲏⲧ:· ⲉⲩⲣⲓⲙⲓ:· ϫⲉ ⲙ̀ⲡⲉⲃⲟⲏⲑⲓⲁ ⲱⲱⲡⲓ ⲛⲁϥ ⲉ́ⲃⲟⲗ ⲍⲓⲧⲟⲧⲕ:·

17. /f. 92r./ ⲡⲉϫⲁⲕ ⲇⲉ ⲛⲏⲓ ⲱ̀ ⲡⲓⲣⲁⲙⲁⲟ ⲛⲁⲑⲛⲁⲓ ϫⲉ ⲟⲩⲧ ⲛⲧⲉ ⲫ̀ⲧ:· ⲡⲉ ⲧⲁⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲉⲛⲉ ⲟⲩⲧ ⲛ̀ⲧⲉ ⲫ̀ⲧ ⲡⲉ ⲛⲉ ⲡⲉⲧⲉⲥⲱⲉ ⲉ́ⲣⲟⲓ ⲡⲉ ⲉ̀ⲧ ⲙ̀ⲫ̀ⲧ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ:· ⲓⲥϫⲉ ⲛⲁⲫ̀ⲧ ⲛⲉ ⲙⲟⲓ ⲙ̀ⲫ̀ⲧ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲏ ⲉ́ⲧⲉ ⲛⲟⲩⲥ:· ⲙ̀ⲡⲉⲕⲥⲱⲧⲙ ⲉ́ⲡⲓⲡⲁⲣⲟⲓⲙⲓⲁⲥⲑⲏⲥ ⲥⲟⲗⲟⲙⲱⲛ:· ϫⲉ ⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩ ⲟⲩⲣⲁⲙⲁⲟ:· ⲛⲉⲙ ⲟⲩⲍⲏⲕⲓ ⲡⲉϫⲁⲩ ⲁⲩⲓ ⲉⲃⲟⲗ ⲉⲍⲣⲉⲛ ⲛⲟⲩⲉ́ⲣⲏⲟⲩ· ⲡ̄ⲥ̄ⲥ̄ ⲇⲉ ⲡⲉ ⲉⲧⲁⲩⲑⲁⲙⲓⲱⲟⲩ ⲙ̀ⲡⲃ̄:·

18. ⲙⲏ ⲟⲩⲟⲛ ⲱϫⲟⲙ ⲙ̀ⲫ̀ⲧ ⲁⲛ̀ ⲉ́ⲃⲣ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛ̀ⲣⲁⲙⲁⲟ ⲙ̀ⲡⲉⲕⲣⲏⲧ ⲱ̀ ⲡⲓⲙⲁⲥⲧⲉ ⲥⲟⲛ:· ⲥⲉ ⲟⲩⲟⲛ ⲛⲱϫⲟⲙ ⲙ̀ⲙⲟϥ:· ⲉⲃⲣⲉⲧⲫⲉ ⲍⲱⲟⲩ ⲛ̀ⲛⲟⲩⲃ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲁⲗⲗⲁ ⲙ̀ⲡⲉϥϧⲓⲣⲓ ⲙ̀ⲫⲁⲓ:· ⲁϥϫⲁ ⲡⲓⲣⲁⲙⲁⲟ ϫⲉ ⲛ̀ⲧⲉϥⲛⲁⲩ:· ⲉ́ⲡⲉϥⲥⲟⲛ

ⲛ̀ϩⲏⲕⲓ ⲛ̀ⲧⲉϥⲧ ⲱⲟⲩ ⲙ̀ⲫ̄ⲧ̄:· ⲉⲧⲁϥⲁⲓϥ ⲛ̀ⲣⲁⲙⲁⲟ:· ⲟⲩⲟⲩϩ <ⲛ>ⲧⲉϥⲥⲟⲩⲧⲱⲛ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲉϥⲥⲟⲛ ⲛ̀ϩⲏⲕⲓ:· ⲟⲩⲇⲟⲕⲓⲙⲁⲥⲧⲏⲥ ⲡⲉ ⲫ̄ⲧ̄:· ⲉⲩⲉⲣⲇⲟⲕⲓⲙⲁⲍⲓⲛ ⲙ̀ⲡⲓⲣⲱⲙⲓ:· ϫⲉ ϩⲁⲣⲁ ⲩⲛⲁⲣⲁⲕϥ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓϩⲟⲩ ⲛ̀ⲱⲗⲟϥ:· ⲛ̀ⲧⲉϥⲓ̀ⲣⲓ ⲙ̀ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉϥⲱⲛϧ̄:· ⲱⲁϥⲥⲁⲥϥ ⲛ̀ⲧⲉϥⲧ ⲛⲁϥ ⲛ̀ⲱⲟⲣⲡ ⲱⲁϥⲟⲩⲉ ⲥⲑⲱⲛϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲙⲉⲧⲣⲁⲙⲁⲟ ⲛⲓⲃⲉⲛ:· /f. 92v./ ⲁϥⲱⲁⲛⲛⲁⲩ ⲇⲉ̀ ⲉ́ⲣⲟϥ ⲉ́ϥⲟⲩⲱⲙ̀ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲣⲁⲙⲁⲟ́ ϧⲉⲛ ⲟⲩⲇⲓⲕⲉⲟ́ⲥⲩⲛⲏ:· ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲓⲱⲃ:· ⲉⲧⲁϥϫⲟⲥ ϫⲉ ⲙ̀ⲡⲓⲟⲩⲱⲙ:· ⲙ̀ⲡⲁⲱⲓⲕ ⲙ̀ⲙⲁⲩⲁⲧ ⲁⲓϫⲱ ⲙ̀ⲡⲁⲣⲟ ⲉϥⲟⲩϩⲛ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ:· ⲉⲱⲡ ⲁϥⲥⲟⲩ`ⲧⲉⲛ[5] ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲏ̀ ⲉⲧⲱⲁⲧ:· ⲉⲱⲡ ⲁϥⲱⲉⲡ ⲟⲩⲱⲉⲙⲙⲟ ⲉⲣⲟϥ ⲙ̀ⲫⲣⲏⲧ ⲛⲁⲃⲣⲁⲁⲙ ⲉⲧⲁϥⲱⲉⲡ ϩⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲣⲟϥ ⲉϥⲙⲉⲩⲓ̀ ϫⲉ ϩⲁⲛⲣⲱⲙⲓ ⲛⲉ:· ⲛⲁϥϩⲉⲙⲥⲓ ⲛ̀ϫⲉ ⲫⲏ ⲉ̀ⲧⲉⲙⲙⲁϥ ⲥⲁⲃⲟⲗ ⲛ̀ⲧⲥⲕⲩⲛⲏ ⲙ̀ⲫⲛⲁⲩ ⲙ̀ⲙⲉⲣⲓ:· ⲙ̀ⲫⲛⲁⲩ ⲙ̀ⲡⲓⲕⲁⲩⲙⲁ:· ⲉⲣⲉⲫⲣⲏ ⲥⲓⲧ ⲛ̀ⲛⲉϥⲁⲕⲧⲓⲛ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ:· ⲙⲡⲉϥⲉⲣⲁⲛⲁϫⲱⲣⲓⲛ ⲉ̀ϧⲟⲩⲛ ⲉ́ⲧⲥⲕⲩⲛⲏ:· ϣⲁⲧⲉϥⲧ ⲙⲁⲧ ⲉⲧⲁⲓⲉⲩⲕⲉⲣⲓⲁ ⲉⲧⲥⲟⲧⲡ ⲛ̀ϩⲟⲩⲟ:· ⲉⲃⲣⲉⲫ̄ⲧ̄ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ:· ϫⲱⲓⲗⲓ ⲉ́ⲣⲟϥ ⲛⲧⲉϥⲟⲩⲱⲙ ⲛⲉⲙⲁϥ:·

19. ⲉⲱⲡ ⲛ̀ⲑⲟⲕ ⲟⲩⲥⲁⲙⲡⲉⲧϩⲱⲟⲩ ⲉⲓⲥⲁϫⲓ ⲉⲣⲟⲕ:· ⲱ̀ ⲡⲓⲣⲁⲙⲁⲟ ⲛⲁⲑⲛⲁⲓ ⲉⲕⲁ́ⲙⲁϩⲓ:· ϩⲓϫⲉⲛ ⲟⲩⲥⲟⲩⲟ:· ⲱⲁⲧⲉⲟⲩⲙⲏⲱ ⲑⲱⲟⲩⲧ ⲉ́ⲣⲟⲕ:· ⲉⲱⲡ ⲁⲕϩⲱⲃⲥ ⲙ̀ⲫⲏ ⲉⲧⲃⲏⲱ:· ⲙⲫⲣⲏⲧ ⲉ́ⲧⲁϫⲟⲥ:· ϫⲉ ⲁⲩϧⲙⲟⲙ ⲛ̀ϫⲉ ⲛⲟⲩⲥⲱⲙⲁ ⲉⲃⲟⲗ ϧⲉⲛ ⲡϧⲱⲕ ⲛⲛⲁⲉⲥⲱⲟⲩ:· ⲉⲱⲡ ⲁⲕⲥⲟⲩⲧⲉⲛ ⲧⲟⲧⲕ ⲉ́ⲃⲟⲗ ⲛ̀ⲛⲓϫⲱⲃ:· ⲛⲉⲙ ⲛⲏ ⲉ́ⲑⲙⲟⲕϩ ⲙⲩ`ⲣ´ⲏⲧ ⲉⲧⲁⲧⲅⲣⲁⲫⲏ ⲛ̀ⲧⲉⲓⲱⲃ ϫⲟⲥ ϫⲉ ⲁⲓⲱⲱⲡⲓ ⲛⲃⲁⲗ ⲛⲛⲓⲃⲉⲗⲗⲉⲩ /f. 73r./ ⲟⲩⲟϩ ⲙ̀ⲫⲁⲧ ⲛ̀ⲛⲓⲥⲁⲗⲉⲩ ⲉⲱⲡ ⲁⲕⲧ ⲛⲛⲓⲁⲡⲁⲣⲭⲏ ⲛ̀ⲧⲉ ⲛⲉⲕⲥⲛⲱⲟⲩ:· ⲛⲉⲙ ⲧⲉⲕϩⲣⲱⲧ ⲉⲡⲏⲓ ⲙⲫ̄ⲧ̄:· ⲙⲟⲓ ⲛⲁϥ ⲛ̀ⲛⲉⲕⲁⲡⲁⲣⲭⲏ ⲁⲕⲱⲁⲛⲓⲣⲓ ⲙ̀ⲫⲁⲓ:· ⲛⲉⲕⲇⲁⲙⲓⲟⲛ ⲛⲁⲙⲟϩ ⲛ̀ⲥⲟⲩⲟ́:· ⲛ̀ⲧⲉⲛⲉⲕϩⲣⲱⲧ ⲫⲟⲛⲫⲉⲛ ⲉⲃⲟⲗ ϧⲉⲛ ⲡ̀ϩⲣⲡ:· ⲁⲕⲱⲁⲛⲁⲣⲉϩ ⲉ́ⲛⲓⲉⲛⲧⲟⲗⲏ ⲉ́ⲧⲁⲓϫⲟⲧⲟⲩ ⲧ̀ⲧ ⲙ̀ⲡⲱⲧⲱⲣⲓ ⲛⲁⲕ ⲥⲁⲧϩ ⲙ̀ⲡⲭ̄ⲥ̄ ϫⲉ ⲙ̀ⲫⲣⲏⲧ ⲉ́ⲧⲁⲕⲥⲓ ⲛ̀ⲧⲙⲉⲧⲣⲁⲙⲁⲟ́ ϧⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ:· ⲡⲁⲓⲣⲏⲧ ⲟⲛ ⲭⲛⲁⲥⲓ:· ϧⲉⲛ ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛⲛⲓⲫⲏⲟⲩⲓ̀:· ⲛ̀ⲧⲉⲕⲉⲣⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ:· ⲛ̀ⲛⲏ ⲉ̀ⲧⲉ ⲙⲡⲉⲃⲁⲗ ⲛⲁⲩ ⲉ́ⲣⲱⲟⲩ:· ⲟⲩⲁⲉ ⲙ̀ⲡⲉⲙⲁⲱϫ ⲥⲟⲑⲙⲟⲩ ⲙ̀ⲡⲟⲩⲁ́ⲗⲏⲓ ⲉ́ⲍⲣⲏⲓ ⲉ́ϧⲉⲛ ⲡⲍⲏⲧ ⲛ̀ⲛⲓⲣⲱⲙⲓ:· ⲛⲁⲓ ⲉ̀ⲧⲁⲫ̄ⲧ̄ ⲥⲉⲃⲧⲱⲧⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲙⲉⲓ ⲙ̀ⲙⲟϥ:·

20. ⲉⲱⲡ ⲉ́ⲧⲓ ⲟⲛ ⲉⲓⲥⲁϫⲓ ⲉ́ⲣⲟⲕ ⲱ̀ ⲡⲓⲣⲁⲙⲁⲟ́ ⲛⲁⲑⲛⲁⲓ:· ⲁⲕⲟⲩⲱⲙ ϧⲉⲛ ⲟⲩⲃⲁⲗ ⲃⲱⲛ ⲛ̀ⲥⲁ ⲙⲡⲉⲧⲍⲱⲟⲩ ⲙ̀ⲙ`ⲣ´ⲏⲧ ⲙ̀ⲡⲉⲕⲥⲟⲛ ⲛⲓⲛⲉⲩⲏ̀:· ⲉ́ⲧⲉ ⲙⲡⲉϥⲧ ⲛⲟⲩⲱⲓⲕ ⲙ̀ⲫⲏ ⲉⲧⲍⲟⲕⲉⲣ ⲉ́ⲛⲉⲍ:· ⲙⲡⲉϥϫⲉ ⲙⲡⲱⲓⲛⲓ ⲙ̀ⲫⲏ ⲉⲧⲱⲱⲛⲓ ϧⲉⲛ ⲡⲉϥⲡⲩⲗⲱⲛ ⲛⲟⲩⲉ́ⲍⲟ́ⲟⲩ ⲛⲟⲩⲱⲧ:· ⲙ̀ⲡⲉϥⲛⲁⲓ ϧⲁⲣⲟϥ ⲧⲉϥⲥⲓⲧ ⲛⲟⲩⲫⲉⲗϫ:· ⲛ̀ϩⲃⲱⲥ ⲍⲓϫⲉⲛ ⲛⲉϥⲡⲗⲩⲅⲏ /f. 93v./ ⲉϥⲉⲛⲕⲟⲧ ϧⲉⲛ ⲡⲓⲁ̀ⲗⲟⲕ ⲛ̀ⲧⲉ ⲡⲉϥⲏⲓ:·

21. ⲛⲁϥⲥⲱⲧⲉⲙ ⲉⲃⲥⲙⲏ ⲛ̀ⲛⲓⲣⲉϥϫⲱ:· ⲛⲉⲙ ⲛⲓⲣⲉϥⲥⲁⲕ ⲛ̀ϫⲉ ⲗⲁⲍⲁⲣⲟⲥ:· ⲉⲩϫⲱ ⲉ́ⲛⲓⲛⲉⲩⲏ̀ ⲙⲡⲓⲉϫⲱⲣⲍ ⲧⲏⲣϥ ϫⲉ ⲛ̀ⲧⲟⲩⲧ ⲟⲩⲛⲟϥ ⲙ̀ⲡⲉϥⲍⲏⲧ ⲛⲉⲙ ⲧⲉϥⲛⲉϫⲓ ⲛⲁⲧϥ:· ⲛⲁⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲍⲱϥ:· ⲣⲓⲙⲓ ⲉϥⲥⲉⲉⲣⲧⲉⲣ ⲉⲃⲃⲉ ⲡⲓⲱ̀ϫⲉⲃ:· ⲛⲉⲙ ⲡⲓϣⲱⲛⲓ ⲉⲧϫⲏ ⲍⲓϫⲱϥ:· ⲛⲏ ⲉϣⲁⲩⲥⲁⲧⲟⲩ ⲉ́ⲡⲓⲃⲓⲣ ⲙ̀ⲙⲏⲛⲓ ϧⲉⲛ ⲡⲏⲓ ⲙⲡⲓⲣⲁⲙⲁⲟ:· ⲛⲁⲣⲉ ⲛⲓⲉ́ϣⲁⲩ:· ⲛⲉⲙ ⲛⲓⲟⲩⲍⲱⲣ:· ⲟⲩⲱⲙ ⲙ̀ⲙⲱⲟⲩ:· ⲛⲁⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲍⲱϥ ⲉⲣ ⲉⲡⲓⲑⲩⲙⲓⲛ

5. Ms.: ⲧⲉⲛ above line between ⲩ and ⲧ.

ⲉ́ⲣⲱⲟⲩ:· ⲉⲙⲁⲍ ϧⲏⲧϥ ⲉⲃⲟⲗ ⲛϧⲏⲧⲟⲩ:· ⲉⲃⲃⲉ ⲡⲓⲍⲕⲟ ⲉⲧⲍⲓϫⲱϥ:·

22. ϫⲟⲩⲱϣ ⲁⲛ ⲱ̀ ⲡⲓⲁⲕⲣⲟⲁ́ⲧⲏⲥ ⲉⲃⲣⲉⲡⲓⲁⲑⲛⲁⲓ:· ⲣⲁⲕϥ ⲉ́ϫⲱϥ ⲛⲟⲩⲥⲟⲡ ⲛⲟⲩⲱⲧ ⲟⲩⲟⲩϩ ⲛ̀ⲧⲉϥⲧ ⲛⲟⲙⲧ ⲛⲁϥ ϧⲉⲛ ⲡⲉϥϣⲱⲛⲓ:· ⲉⲩⲥⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲙⲙⲏⲛⲓ:· ⲙ̀ⲡⲉϥϫⲟⲥ ⲛⲁϥ ϫⲉ ⲕⲉⲣ ⲛϫⲣⲓⲁ ⲛⲟⲩ ⲛ̀ϫⲁⲓ ⲛⲧⲁⲑⲣⲟⲩⲉⲛϥ ⲛⲁⲕ:· ⲓⲉ ⲙⲫⲣⲏⲧ ⲉⲧⲁⲛⲓϣⲁⲛⲁⲍⲟⲏϥ ⲁⲓⲥ ⲛⲉⲙ ⲛⲏ ⲉⲧϣⲱⲛⲓ:·

23. ⲁⲗⲗⲁ ⲙ̀ⲡⲉϥⲓⲣⲓ ⲛⲟⲩ<ⲟⲛ ⲛ>ⲁⲓ ⲛⲉⲙⲁϥ:· ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲛⲁϥⲧ ⲙ̀ⲕⲁⲍ ⲛⲁϥ:· ϧⲉⲛ ⲡⲉϥϫⲓⲛⲥⲓⲛⲓ ⲙ̀ⲙⲟϥ:· ⲉⲣⲉⲛⲏ ⲉⲧⲥⲱⲕ ϧⲁϫⲱϥ:· ⲉⲣ ⲁⲡⲓⲁⲓ ⲉ̀ⲡⲓⲣⲏⲕⲓ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:· /f. 94r./ ϫⲉ ⲥⲟⲕⲕ ⲉ̀ⲡⲱⲱⲓ ϣⲁⲧⲉϥⲥⲓⲛⲓ ⲙ̀ⲙⲟⲕ:· ⲉⲛⲉϣⲁϥⲫⲱⲗⲍ:· ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲡⲉ:· ⲛⲉⲙ ⲛⲉϥⲕⲁⲗⲁⲁⲛⲕⲉⲍ:· ϧⲉⲛ ⲟⲩϣⲑⲟⲣⲧⲉⲣ:· ⲉϥⲱⲱϯ:· ϫⲉ ⲙ̀ⲙⲟⲛ ⲭⲓϫ ⲙ̀ⲙⲟϥ ⲟⲩⲁⲉ ⲫⲁⲧ:· ⲉⲃⲣⲉϥⲥⲟⲩⲧⲱⲛⲟⲩ:· ⲛ̀ⲧⲉϥⲥⲟⲭⲓ ⲛ̀ϧⲏⲧⲟⲩ:· ⲉ́ⲛⲁϥⲱϣϯ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ϣⲁⲧⲉϥϫⲓⲙⲓ ⲛⲟⲩⲉⲗⲕⲥ:· ⲛ̀ⲧⲉϥϫⲟⲡϥ ϧⲁϫⲱϥ ⲙ̀ⲡⲓⲣⲁⲙⲁⲟ́:· ⲙ̀ⲫⲣⲏⲧ ⲉ́ϣⲁⲩⲁⲓⲥ ⲍⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲣⲁⲙⲁⲟⲓ ⲛ̀ⲧⲉⲧⲛⲟⲩ:· ⲉⲩⲥⲓⲧ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲍⲓ ⲫⲟⲩⲉⲓ ⲙ̀ⲙⲱⲟⲩ ϫⲉ ⲛ̀ⲛⲟⲩⲑⲱⲗⲉⲃ ⲛ̀ⲛⲟⲩⲍⲃⲱⲥ ⲛ̀ϣⲟⲩⲟϣⲟⲩ:·

24. ⲉⲓϫⲱ ⲙ̀ⲡⲁⲓⲥⲁϫⲓ ϧⲉⲛ ⲟⲩϣⲱⲧ ⲉ́ⲃⲟⲗ:· ⲍⲁⲣⲁ ⲉⲡϧⲁⲉ:· ⲟⲩ ⲡⲉ ⲉ́ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲓⲍⲏⲕⲓ:· ⲓⲉ ⲉ́ⲧⲁⲡⲓⲣⲁⲙⲁⲟ́ ⲉⲣⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ ⲛⲟⲩ:· ⲁϥⲙⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲍⲏⲕⲓ ⲡⲉϫⲁϥ:· ⲁⲩⲟⲗϥ ⲛ̀ϫⲉ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ:· ⲁⲩϫⲁⲥⲓ ϧⲉⲛ ⲕⲉⲛϥ ⲛⲁⲃⲣⲁⲁⲙ:· ⲉⲧⲁϥⲙⲟⲩ ⲇⲉ ⲍⲱϥ:· ⲛ̀ϫⲉ ⲡⲓⲣⲁⲙⲁⲟ́ ⲁⲩⲟⲗϥ ⲛ̀ϫⲉ ⲛⲓⲁⲓⲙⲱⲣⲓⲥⲑⲏⲥ ⲛⲁⲑⲛⲁⲓ ⲁⲩⲍⲓⲧϥ ⲉ̀ⲡⲓϫⲣⲱⲙ ⲛ̀ⲧⲉ ⲧⲣⲉⲉⲛⲛⲁ:·

25. ⲛⲁⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲣⲁϣⲓ ⲡⲉ:· ⲉϥⲟⲩⲛⲟϥ ⲍⲓϫⲉⲛ ⲛⲓⲁ́ⲅⲁⲑⲟⲛ:· ⲛ̀ⲧⲉ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛⲛⲓⲫⲏⲟⲩⲓ:· ⲉⲧⲁⲩⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥ:· ⲛ̀ⲧⲱⲉⲃⲓⲱ̀ ⲛ̀ⲧⲉϥⲍⲩⲡⲟⲙⲟⲛⲏ:· ⲛⲓⲛⲉⲩⲏ ⲍⲱϥ ⲉϥⲣⲓⲙⲓ:· ⲉϥⲱⲱ ⲉ́ⲃⲟⲗ ϫⲉ ⲟⲩⲟⲓ ⲛ̀ⲣⲁⲙⲁⲟ:· ⲛⲓⲃⲉⲛ ⲙⲡⲁⲣⲏⲧ /f. 94v./ⲉⲑⲛⲁϫⲁ ⲍⲑⲏϥ:· ⲉⲧⲁⲓⲙⲉⲧⲣⲁⲙⲁⲟ́ ⲉⲧⲉ ⲛⲥⲙⲟ`ⲛ´ⲧ ⲁⲛ:· ⲉⲡϧⲁⲉ ⲇⲉ ⲛ̀ⲥⲉⲍⲓⲧⲟⲩ ⲉϧⲣⲏⲓ ⲉ́ⲡⲓⲱⲓⲕ ⲛ̀ϫⲣⲱⲙ:· ⲁⲙⲟⲓ ⲡⲡⲕⲟⲩϫⲓ ⲛ̀ⲥⲛⲟⲩ ⲉⲧⲁⲓⲁⲓϥ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲡⲉ:· <ⲛⲉ>ⲛⲁⲛⲉⲥ ⲛⲏⲓ ⲡⲉ ⲉⲓⲱⲁ ⲧⲙⲉⲑⲛⲁⲓ:· ⲉⲍⲟⲧⲉ ⲛ̀ⲧⲟⲩⲍⲓⲧⲧ ⲉ̀ⲡⲁⲓϫⲣⲱⲙ ⲉⲧⲁⲩϫⲁϥ ⲧⲛⲟⲩ ⲉⲩⲕⲱⲧ ⲉ̀ⲡⲁ̄ⲛ̄ ⲛⲥⲁ:· ⲉⲩⲥⲁⲡⲱⲱⲓ ⲛ̀ⲧⲁⲁ́ⲫⲉ:· ⲉⲩⲥⲁⲡⲉⲥⲛⲧ ⲛ̀ⲛⲁⲥⲁⲗⲁⲩϫ:· ⲟⲩⲇⲉ ⲙ̀ⲡⲁⲩⲥⲉⲛⲟ ⲉⲡⲧⲏⲣϥ:· ⲁⲗⲗⲁ ⲛⲁϥⲥ`ⲉ´ⲣⲏⲟⲩⲧ ⲛ̀ⲍⲟⲩⲟ:· ⲕⲁⲧⲁ ⲕⲟⲩϫⲓ ⲕⲟⲩϫⲓ:· ⲙⲙⲟⲛ ⲛⲓⲩⲓ ⲛ̀ϫⲃⲟⲃ ⲟⲩⲇⲉ ⲓⲱⲧ:· ⲙ̀ⲙⲟⲛ ⲟⲩⲧⲉⲗⲧⲓⲗⲓ ⲙⲙⲱⲟⲩ:· ⲉⲧ ϫⲃⲟⲃ ⲙ̀ⲡⲁⲗⲁⲥ:· ⲙ̀ⲙⲟⲛ ⲍⲗⲓ ⲛⲉⲙⲧⲟⲛ ⲛ̀ⲥⲁ ⲍⲗⲓ ⲛ̀ⲥⲁ:·

26. ⲉⲩϧⲏ ⲡⲉϫⲁϥ ϧⲉⲛ ⲛⲓⲙ̀ⲕⲁⲩⲍ:· ⲁⲩⲩⲁⲓ ⲛ̀ⲛⲉⲩⲃⲁⲗ ⲉ́ⲡⲱⲱⲓ:· ⲁⲩⲛⲁⲩ ⲉⲁⲃⲣⲁⲁⲙ:· ⲍⲓⲫⲟⲩⲉⲓ:· ⲉⲣⲉⲗⲁⲍⲁⲣⲟⲥ ⲣⲟⲧⲉⲃ ⲍⲉⲛ ⲕⲉⲛϥ:· ⲡⲉϫⲁϥ ⲉⲩϧⲱⲛϫ ϫⲉ ⲡⲁⲓⲱⲧ ⲁⲃⲣⲁⲁⲙ ⲛⲁⲓ ⲛⲏⲓ:· ⲟⲩⲱⲣⲡ ⲛⲗⲁⲍⲁⲣⲟⲥ ⲱⲁⲣⲟⲓ:· ⲛ̀ⲧⲉϥⲥⲉⲡ ⲍⲑⲏϥ ⲙ̀ⲡⲉϥⲧⲏⲃ ⲙⲙⲱⲟⲩ ⲛ̀ⲧⲉϥⲧ ϫⲃⲟⲃ ⲙⲡⲁⲗⲁⲥ:· ϫⲉ ⲧⲣⲟⲕϩ ϧⲉⲛ ⲡⲁⲓⲱⲁⲍ:· ⲛⲁⲣⲉⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲉ́ⲧⲉⲙⲙⲁⲩ ⲣⲟⲕϩ ⲡⲉ ϧⲉⲛ ⲡⲓⲓⲃⲓ:· ⲉⲣⲉⲡⲉⲩⲗⲁⲥ ⲣⲉⲕⲣⲱⲕ:· ϧⲁ ⲡⲓⲱⲁⲍ ⲛⲧⲉ ⲡⲓϫⲣⲱⲙ ⲛⲁⲣⲉⲛⲉⲩ ⲥⲫⲟⲧⲟⲩ ϫⲉⲩϫⲱϥ ⲉ́ⲣⲉⲡⲉϥⲍⲏⲧ ⲣⲟⲕϩ ⲛ̀ϧⲏⲧϥ /f. 95r./ ⲉ́ⲣⲉⲛⲉⲩⲃⲁⲗ ⲥⲟⲧⲉⲣ ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ϫⲉ ⲍⲁⲣⲁ ⲩⲛⲁⲛⲁⲩ ⲉⲟⲩⲧⲉⲗⲧⲓⲗⲓ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲉϥⲛⲁⲩ:· ⲛⲁϥⲱⲱ ⲉⲃⲟⲗ ϫⲉ ⲡⲁⲓⲱⲧ ⲁⲃⲣⲁⲁⲙ ⲛⲁⲓ ⲛⲏⲓ:·

27. ⲟⲩⲟⲩϩ ⲫⲁⲓ ⲙ̀ⲡⲉϥⲱⲁⲱⲛⲓ ⲉ́ⲣⲟϥ:· ⲁⲗⲗⲁ ⲍⲉⲛⲕⲉϫⲫⲓⲟ́ ⲁⲩⲥⲱⲧⲉⲙ ⲉ́ⲣⲱⲟⲩ ⲛ̀ⲧⲟⲧϥ ⲛⲁⲃⲣⲁⲁⲙ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁϥ:· ϫⲉ ⲡⲁⲱⲏⲣⲓ ⲁⲕⲕⲏⲛ ⲉⲕⲥⲓ ⲛ̀ⲛⲉⲕⲁ́ⲅⲁⲑⲟⲛ:· ⲓⲥϫⲉⲛ ⲉⲕⲟⲛϧ̄:· ⲁⲣⲓ ⲫⲙⲉⲩⲓ̀ ϫⲉ ⲁⲕⲟⲩⲱ̀ ⲉ́ⲕⲉⲣⲩⲟⲣⲓⲛ ⲛⲟⲩⲱⲉⲛ`ⲥ´ ⲛⲉⲙ ⲟⲩϫⲏϫⲓ

ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉⲣⲉ ⲫⲁⲓ ϩⲱϥ ⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ϩⲁⲛⲫⲉⲗϫⲓ ⲛⲧⲱⲓⲥⲓ:· ⲡⲓⲭⲣⲱⲙ ⲇⲉ ϩⲱϥ ⲉⲑⲛⲁϣⲱⲡⲓ ⲛⲁⲕ ⲛ̀ϩⲉⲃⲥⲱ:· ⲛ̀ⲧϣⲉⲃⲓⲱ̀ ⲛ̀ⲛⲓϩⲃⲱⲥ ⲛ̀ϣⲉⲛⲥ:· ⲉⲧⲉ ⲕⲉⲣⲫⲟⲣⲓⲛ ⲙ̀ⲙⲱⲟⲩ:· ⲉⲧⲉ ⲙⲡⲉⲕϯ ⲙ̀ⲡⲓϩⲏⲕⲓ ⲛ̀ϧⲏⲧⲟⲩ:·

28. ⲁⲣⲓ ⲫⲙⲉⲩⲓ ϫⲉ ⲁⲕⲟⲩⲱ̀ ⲉⲕⲧⲥⲓⲟ̀ ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ ⲛⲁⲧⲥⲓ:· ϧⲉⲛ ⲛⲓϫⲓⲛⲟⲩⲱⲙ:· ⲟⲩⲉⲧ ⲑⲙⲓⲛⲓ ⲛⲛⲓⲧⲉⲭⲛⲏ ⲛⲧⲉ ⲛⲓⲙⲁⲅⲓ̀ⲣⲟⲥ:· ⲛⲉⲙ ⲑⲟⲩⲓ ⲑⲟ`ⲩ´ⲓ ⲛ̀ⲛⲓϫⲓⲛⲟⲩⲱⲙ:· ⲛⲉⲙ ⲛⲓⲁϥ:· ⲛⲉⲙ ⲛⲓⲧⲉⲃⲧ:· ⲙ̀ⲙⲓⲛⲓ ⲛⲓⲃⲉⲛ:· ⲛⲉⲙ ⲛⲓⲉⲣⲱϯ:· ⲛⲉⲙ ⲉ̀ⲃⲓⲱ̀:· ⲛⲉⲙ ⲉⲡⲱⲣⲁ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲏⲣⲡ ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ:· ⲉⲕⲥⲉ ⲙⲱⲟⲩ ⲉϥⲕⲏⲃ:· ⲉⲧⲥⲟⲧϥ ⲛ̀ⲥⲧⲁⲕⲧⲏ:· ϣⲁⲧⲉⲕⲥⲓ:· ϯⲛⲟⲩ ⲇⲉ ϩⲱϥ ⲕⲉⲣⲉⲧⲓⲛ ⲛⲟⲩⲧⲉⲗⲧⲓⲗⲓ ⲙⲙⲱⲟⲩ /f. 95v./ ⲙ̀ⲡⲁⲓⲙⲁ ⲙⲡⲟⲩⲧⲏⲓⲥ ⲛⲁⲕ ϧⲉⲛ ⲡⲁⲓⲛⲓϣϯ ⲛ̀ⲣⲱⲕϩ ⲉ̀ⲧⲉⲕϣⲟⲡ ⲛϧⲏⲧϥ:·

29. ⲱ̀ ⲛⲓⲛⲉⲩⲏ̀:· ⲙ̀ⲡⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲫⲏ ⲉⲧⲥϧⲏⲟⲩⲧ:· ϫⲉ ⲡⲓϩⲁⲡ ⲟⲩⲁⲑⲛⲁⲓ ⲡⲉ ⲙ̀ⲫⲏ ⲉⲧⲉ ⲙⲡⲉϥⲓⲣⲓ ⲙ̀ⲡⲓⲛⲁⲓ ⲛⲧⲉⲕϫⲟⲥ ϩⲱⲕ ϫⲉ ⲙⲁⲣⲓⲓ̀ⲣⲓ ⲙ̀ⲡⲓⲛⲁⲓ:· ϩⲓⲛⲁ ⲛ̀ⲧⲉⲡⲓⲛⲁⲓ ⲧⲁϩⲟⲓ ϩⲱ:· ⲁϩⲏ ⲡⲉϫⲁϥ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲛⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ:· ⲁⲗⲗⲁ ⲙ̀ⲡⲓⲧⲉⲛϩⲟⲩⲧⲥ ⲣⲱ ϫⲉ ⲟⲩⲟⲛ ⲕⲣⲓⲥⲓⲥ ϣⲟⲡ:· ⲓ̀ⲙⲏϯ ϫⲉ ⲁⲓϩⲉⲓ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲣⲟⲥ:· ⲛⲁⲓⲙⲉⲩⲓ̀ ⲡⲉ ϫⲉ ϯⲛⲁⲓⲣⲓ ⲛⲟⲩⲛⲓϣϯ ⲛⲁϩⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ:· ⲁⲣⲏⲟⲩ ⲅⲁⲣ ⲁⲫⲏ ⲉⲧⲥϧⲏⲟⲩⲧ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲱⲓ:· ϫⲉ ⲁⲡⲓⲁⲧϩⲏⲧ ϫⲟⲥ ϧⲉⲛ ⲡⲉϥϩⲏⲧ:· ϫⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ϣⲟⲡ:·

30. ⲙ̀ⲡⲉⲕⲥⲱⲧⲉⲙ ⲣⲱ ⲉ̀ⲫⲏ ⲉ̀ⲧⲁϥϫⲟⲥ ⲙⲫⲏ ⲉ̀ⲧⲁⲥⲉⲣ ϣⲁⲩ ⲛ̀ϫⲉ ⲧⲉϥⲭⲱⲣⲁ:· ⲉ̀ⲧⲉ ⲙⲡⲉϥϫⲉ ⲙⲙⲁⲛ ⲑⲱⲟⲩϯ ⲛ̀ⲛⲉϥⲟⲩⲧⲁϩ:· ϩⲱⲥ ⲇⲉ ⲉϥⲙⲉⲩⲓ̀ ⲉ̀ⲫⲁⲓ ϫⲉ ϯⲛⲁϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲁⲁ̀ⲡⲟⲑⲏⲕⲏ:· ⲛⲧⲁⲁⲓⲧⲟⲩ ⲛ̀ⲛⲓϣϯ ⲛ̀ϩⲟⲩⲟ̀ ⲛ̀ⲧⲁⲑⲱⲟⲩϯ ⲛ̀ⲧⲁⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲉϧⲟⲩⲛ ⲉ̀ⲣⲱⲟⲩ:· ⲛ̀ⲧⲁⲟⲩⲱⲙ:· ⲛ̀ⲧⲁⲥⲱ ⲛ̀ⲧⲁⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲓ ⲛ̀ϧⲏⲧⲟⲩ:· ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲁ̀ϯⲥⲙⲏ ϣⲱⲡⲓ ϣⲁⲣⲟϥ ϫⲉ ⲡⲓⲁⲑⲏⲧ ⲛ̀ϧⲣⲏⲓ ϧⲉⲛ ⲧⲁⲓⲟⲩⲛⲟⲩ /f. 96r./ ⲥⲉⲛⲁⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲕ ϧⲉⲛ ⲡⲁⲓⲉ̀ϫⲱⲣϩ:· ⲟⲩⲟϩ ⲁϥⲙⲟⲩ ϧⲉⲛ ⲟⲩⲉ̀ϫⲁⲡⲓⲛⲁ:·

31. ⲁ̀ⲛⲉϥϩⲃⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲙⲉⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲕⲱⲣϥ ⲛⲟⲩⲟⲩⲛⲟⲩ ⲛⲟⲩⲱⲧ:· ⲙ̀ⲫⲣⲏϯ ⲟⲛ ⲉ̀ⲧⲉ ⲛⲁⲥϣⲟⲡ ϯⲛⲟⲩ:· ⲟⲩⲟϩ ⲉⲧϣⲟⲡ ϩⲓϫⲉⲛ ⲛⲓⲣⲁⲙⲁⲟ̀ ⲛⲁⲓ ⲉ̀ⲧⲁⲩϩⲓⲧⲟⲧⲟⲩ:· ⲉⲕⲱⲧ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲏⲓ:· ϩⲱⲥ ⲇⲉ ⲉⲩⲥⲱⲣ ⲙ̀ⲡⲓⲕⲱⲧ ⲉⲃⲟⲗ:· ϣⲁⲣⲉⲫⲙⲟⲩ ϩⲱⲗⲉⲙ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲁϥⲭⲁϥ ⲉ̀ϫⲟⲕ ⲡⲟⲩⲟⲩⲱϣ ⲉ̀ⲃⲟⲗ:· ⲟⲩⲇⲉ ⲙ̀ⲡⲁϥⲭⲁϥ ⲉϣⲱⲡⲓ ϧⲉⲛ ⲛⲓⲏⲓ ⲉ̀ⲧⲁⲩϣⲉⲡ ϧⲓⲥⲓ ⲉ̀ⲣⲱⲟⲩ:· ⲟⲩⲟⲛ ⲟⲩⲟⲛ ⲉϥϣⲱⲕ:· ⲛ̀ϩⲁⲛⲗⲁⲕⲕⲟⲥ:· ⲉϥϭⲟ ⲛϩⲁⲛⲓⲁϩⲁⲗⲟⲗⲓ:· ⲉϥⲕⲱⲧ ⲛ̀ϩⲁⲛϩⲣⲱⲧ:· ϩⲱⲥⲧⲉ ⲉϥⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛϭⲱⲗⲉⲙ:· ϣⲁⲣⲉⲫⲙⲟⲩ ϯ ⲁⲣⲏⲃ ⲉ̀ϫⲱϥ:· ⲛ̀ⲧⲉϥⲟⲗϥ ⲛ̀ⲭⲱⲗⲉⲙ:· ⲛ̀ⲧⲉϥϣⲧⲉⲙⲭⲁϥ ⲉ̀ⲥⲱ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲏⲣⲡ ⲛ̀ⲧⲉ ⲛⲉϥⲟⲩⲱϣ ⲛ̀ϩⲏⲧ:·

32. ⲙ̀ⲡⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲉⲕⲕⲗⲏⲥⲓⲁⲥⲧⲏⲥ ϫⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩ ϧⲉⲛ ⲛⲉϥⲥⲁϫⲓ:· ⲉⲣⲉⲡⲓⲣⲱⲙⲓ ⲡⲉϫⲁϥ:· ⲧⲉⲛⲑⲱⲛⲧ ⲉ ⲛⲓⲧⲉⲃⲧ:· ⲉⲧϧⲉⲛ ⲛⲓⲙⲱⲟⲩ ⲉ̀ϣⲁϥⲥⲓϯ ⲙ̀ⲡⲓϣⲛⲉ ⲉ̀ϫⲱⲟⲩ ⲛⲥⲉⲥⲟⲕⲟⲩ ⲉⲡⲓⲭⲣⲟ:· ⲁⲩϣⲁⲛⲕⲏⲛ ϧⲉⲛ ⲡⲓⲙⲱⲟⲩ:· ⲫⲏ ⲉ̀ⲧⲁϥⲥⲓⲛⲓ ⲁϥⲥⲓⲛⲓ ϣⲁⲩⲙⲟⲩ ⲛ̀ϯⲟⲩⲛⲟⲩ /f. 96v./ ⲁⲛⲟⲛ ϩⲱⲛ ϣⲁⲕϫⲉⲙⲧⲉⲛ ⲛ̀ϥⲓ ⲣⲱⲟⲩϣ:· ⲛ̀ⲑⲱϧ:· ⲉⲛϫⲱ ⲙⲙⲟⲥ ϧⲉⲛ ⲡⲉⲛϩⲏⲧ:· ϫⲉ ϯⲛⲟⲩ ⲧⲉⲱⲥ ⲧⲉⲛⲛⲁⲙⲟⲩ ⲁⲛ:· ⲉⲧⲓ ⲉⲕⲙⲉⲩⲓ ⲉ̀ⲫⲁⲓ ϣⲁⲕϭⲱⲗⲉⲙ:· ⲟⲩⲟϩ ϣⲁⲩϣⲓⲛⲓ ⲛ̀ⲥⲱⲕ:· ⲛ̀ⲥⲉϫⲉⲙⲕ ⲉⲕⲥⲕⲉⲣⲕⲱⲣ ϧⲉⲛ ⲡⲓⲙ̀ϩⲁⲩ:· ⲉⲕⲑⲟⲙⲥ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲙ̀ⲫ`ⲣ´ⲏϯ ⲛⲟⲩⲥⲕⲉⲩⲟⲥ ⲉ̀ⲁϥⲕⲱϣ:·

33. ϯⲛⲁϫⲱ ⲇⲉ ⲉ̀ⲣⲱⲧⲉⲛ ⲛⲟⲩϩⲱⲃ ⲛ̀ϣⲫⲏⲣⲓ:· ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛⲁϩⲣⲁⲓ:· ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲣⲁⲙⲁⲟ̀:· ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲣⲁⲕⲟϯ:· ⲉⲟⲩⲣⲉϥϭⲓⲛ̀ϫⲟⲛⲥ ⲡⲉ:· ⲉϥϫⲱ ⲛ̀ϩⲑⲏϥ

ⲉ̀ⲡⲁⲓⲉ̀ⲱⲛ ⲙ̀ⲙⲁⲩⲁⲧϥ:· ⲛⲉⲙ ⲛⲉϥϩⲃⲏⲟⲩⲓ ⲉⲧϣⲟⲡ ⲙⲫⲣⲏϯ ⲛ̀ϩⲁⲛⲣⲁⲥⲟⲩⲓ̀:· ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲑⲃⲏⲧϥ:· ⲁⲓϩⲱⲗ ϣⲁⲣⲟϥ:· ⲉⲓⲟⲩⲱϣ ⲉ̀ⲉⲣⲕⲁⲑⲏⲕⲓⲛ ⲙ̀ⲙⲟϥ:· ϫⲉ ⲁ̀ⲣⲏⲟⲩ ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉⲛⲥⲁϫⲓ ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲛ:· ⲛⲧⲉϥⲱⲛϧ:· ϧⲉⲛ ⲡⲓⲱⲛϧ ⲙ̀ⲙⲏⲓ:·

34. ⲡⲉϫⲏⲓ ⲛⲁϥ ϫⲉ ⲡⲁϣⲏⲣⲓ:· ⲓⲥ ⲫ̅ϯ̅ ⲁϥϯ ⲛⲁⲕ ⲛ̀ⲧⲁⲓⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲣⲁⲙⲁⲟ ⲛⲉⲙ ⲫⲟⲩⲟⲥⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ:· ⲉⲭⲟⲩⲱϣ ⲉ̀ⲟⲩⲱⲙ ⲙⲁⲩⲁⲧⲕ ⲛ̀ⲧⲉⲕϣⲧⲉⲙϯ ϩⲗⲓ ϧⲁ ⲧⲉⲕⲯⲩⲭⲏ:· ⲙ̀ⲡⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ϯⲅⲣⲁⲫⲏ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ϯⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲛ̀ⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ:· ⲉⲥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛⲟⲩⲣⲉⲙ ⲃⲉⲭⲉ[6] /f. 97r./ ⲡⲉϫⲉ ⲥⲟⲗⲟⲙⲱⲛ ϫⲉ ⲉ̀ⲣⲉϯⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲧⲉⲛⲑⲱⲛⲧ ⲉ̀ⲟⲩⲥϩⲓⲙⲓ ⲙ̀ⲡⲟⲣⲛⲏ ϣⲁⲕϫⲉⲙⲥ:· ⲉⲥⲟⲩⲱⲙ:· ⲛⲉⲙ ⲫⲁⲓ ⲙ̀ⲫⲟⲟⲩ:· ⲉⲥϯⲙⲉⲓ ⲛⲉⲙ ⲕⲉⲟⲩⲁⲓ ⲛ̀ⲧⲟⲟⲩⲓ:· ⲁⲓⲛⲁⲩ ⲉϩⲁⲛⲟⲩⲟⲛ ⲇⲉ ⲉⲩⲟⲩⲉⲥⲑⲱⲛ ϧⲉⲛ ϯⲙⲉⲧⲣⲁⲙⲁⲟ̀:· ⲉⲡϧⲁⲉ ⲇⲉ ⲁⲩϭⲓ ⲁⲅⲁⲡⲏ ⲙⲡⲁⲧⲟⲩⲙⲟⲩ:· ⲥⲱⲧⲉⲙ ϫⲉ ⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲥϧⲁⲓ ⲉⲑⲟⲩⲁⲁⲃ:· ⲙ̀ⲡⲉⲣⲭⲁ ϩⲑⲏⲧⲉⲛ ⲡⲉϫⲁϥ:· ⲉⲧⲁⲓⲙⲉⲧⲣⲁⲙⲁⲟ ⲉ̀ⲧⲉ ⲛⲥⲙⲟⲛⲧ ⲁⲛ:· ⲟⲩⲟϩ ⲟⲛ ⲫⲏ ⲉⲧϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ ⲛⲱⲧⲉⲛ ⲛⲓⲣⲁⲙⲁⲟⲓ:· ⲛ̀ⲧⲉ ⲡⲁⲓⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ϯⲛⲟⲩ:· ⲣⲓⲙⲓ ⲉ̀ⲣⲱⲧⲉⲛ:· ⲛⲉϩⲡⲓ ⲛ̀ⲧⲉⲧⲉⲛⲫⲱϧ ⲛ̀ⲛⲉⲧⲉⲛϩⲏⲧ ϫⲉ ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲁⲥⲧⲁⲕⲟ:· ⲛⲉⲧⲉⲛϩⲃⲱⲥ ⲁⲧϩⲟⲗⲓ ⲟⲩⲟ̀ⲙⲟⲩ ⲡⲉⲧⲉⲛⲛⲟⲩⲃ:· ⲛⲉⲙ ⲡⲉⲧⲉⲛϩⲁⲧ ⲁⲩⲉⲣ ϣⲏⲓⲃⲓ:· ϥⲛⲁϣⲱⲡⲓ ⲛⲱⲧⲉⲛ ⲉⲩϣⲫⲓⲧ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϩⲁⲡ:· ⲙ̀ⲫⲱⲣ ⲡⲁϣⲏⲣⲓ:· ⲟⲩⲟⲛϯ ⲟⲩⲙⲏϣ ⲉϫⲟⲧⲟⲩ ⲛⲁⲕ:· ⲁⲗⲗⲁ ϣⲁⲣⲉⲟⲩⲥⲁϫⲓ ⲣⲁϣ ⲟⲩⲥⲁⲃⲉ:· ⲁⲣⲓ ⲫⲙⲉⲩⲓ ϫⲉ ⲭⲛⲁⲙⲟⲩ ϩⲱⲕ:· ⲛⲧⲉⲕⲉⲣ ϣⲉⲙⲙⲟ ⲉ̀ⲛⲓⲭⲣⲏⲙⲁ:· ⲛⲧⲉⲕϣⲧⲉⲙⲉⲣ ϭ̅ⲥ̅ ⲉ`ⲟⲩ´<ⲟ>ⲃⲟⲗⲟⲥ ⲛⲟⲩⲱⲧ ϧⲉⲛ ⲫⲏ ⲉ̀ⲧⲉⲛⲧⲁⲕ ⲧⲏⲣϥ ⲛⲧⲉⲕⲟⲗϥ ⲛⲉⲙⲁⲕ· /f. 97v./ ⲙⲡⲉⲕⲥⲱⲧⲉⲙ ⲛ̀ⲑⲟⲕ ϫⲉ ⲁ̀ⲣⲉϣⲁⲛ· ⲟⲩⲣⲁⲙⲁⲟ̀ ⲙⲟⲩ:· ϥⲛⲁϣⲱⲗⲓ ⲛ̀ϩⲗⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲁⲙⲉⲛϯ ⲛⲉⲙⲁϥ ⲁⲛ ϧⲉⲛ ⲛⲏ ⲉ̀ⲧⲉ ⲛⲟⲩϥ ⲧⲏⲣⲟⲩ:·

35. ⲉⲧⲁⲓϫⲉ ⲛⲁⲓ ⲇⲉ ⲛⲁϥ:· ⲙ̀ⲡⲉϥϯ ϩⲑⲏϥ ⲉⲟⲩⲥⲁϫⲓ ⲛⲟⲩⲱⲧ ⲛⲧⲏⲓ ⲛϧⲏⲧⲟⲩ:· ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ ⲉⲕϫⲫⲓⲟ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ⲛⲉⲕⲥⲁϫⲓ:· ϯⲛⲁⲙⲟⲩ ⲁⲛ ⲧⲉⲱⲥ ϧⲉⲛ ⲛⲁⲓⲕⲉⲣⲟⲥ:· ⲁ̀ⲡⲁⲓⲱⲧ ⲅⲁⲣ ⲉⲣ ⲟⲩⲛⲓϣϯ ⲛⲁϩⲓ:· ⲁϥⲉⲣ ⲣ̅ ⲅⲁⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉⲙ ⲡⲥⲟⲛ ⲙ̀ⲡⲁⲓⲱⲧ:· ϯⲛⲁⲁⲓⲧⲟⲩ ϩⲱ:· ⲙ̀ⲡⲁϯϫⲉⲕ ⲛ̅ ⲅⲁⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲣⲱ:· ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉⲣ ⲫⲙⲉⲩⲓ ⲙ̀ⲫⲙⲟⲩ:· ⲡⲉϫⲏⲓ ⲛⲁϥ ϫⲉ ⲡⲓⲁⲧϩⲏⲧ:· ⲟⲩⲕⲟⲩⲛ ⲉⲣⲉⲡⲁϩⲓ ⲛⲛⲓⲣⲱⲙⲓ ⲧⲏⲣⲟⲩ ⲟⲓ ⲛ̀ϩⲩⲥⲟⲥ:· ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ:· ⲓⲉ ϣⲁⲣⲉⲡⲁϩⲓ ⲙ̀ⲡⲓϣⲏⲣⲓ:· ⲉⲣ ϩⲩⲥⲟⲥ ⲛⲉⲙ ⲫⲁ ⲡⲉϥⲓⲱⲧ:· ⲁⲩⲟⲩⲙⲏϣ ⲛ̀ⲓⲱⲧ ⲙⲟⲩ:· ⲉⲣⲉⲛⲟⲩϣⲏⲣⲓ ⲟⲓ ⲛⲕⲟⲩϫⲓ:· ⲉⲁⲡⲉϥϣⲏⲣⲓ ⲉⲣ ⲟⲩⲛⲓϣϯ ⲛⲁϩⲓ:· ⲟⲩⲛ {ⲏ}ϣⲟ ⲛⲛ̀ϣⲏⲣⲓ ⲁⲩⲙⲟⲩ ⲙ̀ⲡⲟⲩϣⲫⲟϩ ⲉⲧⲫⲁϣⲓ ⲛ̀ⲛⲓⲣⲟⲙⲡⲓ ⲛ̀ⲧⲉ ⲛⲟⲩⲓⲟϯ:·

36. ⲉⲧⲁⲓⲉ̀ⲙⲓ ⲇⲉ ϫⲉ ϥⲛⲁⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲛⲁ⟦ⲛ⟧`ⲥ´ⲁϫⲓ[7] ⲁⲛ:· ⲁⲓⲉⲣ ⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲏⲓ ⲉ̀ⲁⲓϫⲉ ⲡⲁⲓⲥⲁϫⲓ ⲛⲁϥ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲉⲧⲁϥϫⲟϥ ⲛ̀ⲓⲟⲩⲇⲁⲥ̀ /f. 98r./ ϫⲉ ⲛ̀ⲑⲟⲕ ⲉ̀ⲕⲉⲣⲱϣⲓ:· ⲁⲣⲓⲡⲓⲥⲧⲉⲩⲓⲛ ⲛⲏⲓ:· ⲛⲁⲥⲛⲏⲟⲩ:· ϫⲉ ⲁⲩⲉⲛ ⲡϣⲓⲛⲓ ⲙ̀ⲡⲓⲉ̀ⲃⲓⲏⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲏⲓ:· ⲛϣⲱⲣⲡ ⲙ̀ⲡⲉϥⲣⲁⲥϯ:· ϫⲉ ⲁϥⲁⲗⲏⲓ ⲉ̀ⲡⲉϥϩⲑⲟ:· ⲉϥⲛⲁϩⲱⲗ

6. ⲃⲉⲭⲉ written below ⲟⲩⲣⲉⲙ.

7. ⲛ was written for ⲥ, then cancelled by a later hand, with ⲥ written above. ⲛⲁⲥⲁϫⲓ is correct.

ⲉⲡⲓⲁⲅⲱⲛ ⲉⲉⲣ ⲑⲉⲱⲣⲓⲛ:· ⲁⲡⲓⲍⲉⲟ ⲭⲱⲭⲓ ⲉⲡⲯⲱⲓ ⲉⲭⲟⲩⲱⲯ ⲉϧⲟⲉⲃⲉⲭ:· ⲁⲩⲥⲁⲧⲭ ⲉϧⲣⲏⲓ ⲉⲭⲉⲛ ⲟⲩⲱⲛⲓ:· ⲁⲥⲫⲱⲭⲓ ⲛⲭⲉ ⲧⲥⲱⲟⲩⲍⲓ ⲛⲭⲱⲭ ⲛⲧⲉⲭⲁⲫⲉ ϧⲉⲛ ⲧⲉⲥⲙⲏⲧ ⲁⲩⲙⲟⲩ ⲙⲡⲁⲧⲉⲭⲫⲟⲍ ⲉⲡⲉⲭⲏⲓ:·

37. ⲙⲁⲣⲟⲩⲓ ⲛⲧⲟⲩⲥⲱⲧⲉⲙ ⲛⲭⲉ ⲛⲏ ⲉⲧⲭⲱ ⲛⲍⲉⲏⲟⲩ:· ⲭⲉ ⲥⲉⲛⲁⲱⲥⲕ ⲉⲩⲟⲛϧ:· ⲍⲓⲭⲉⲛ ⲡⲕⲁⲍⲓ:· ⲛⲧⲟⲩⲛⲁⲩ ⲉⲫⲏ ⲉⲧⲁⲩⲭⲁ ⲍⲉⲏⲭ:· ⲭⲉ ⲭⲛⲁⲉⲣ ⲕⲉⲛ̄ ⲛⲣⲟⲙⲡⲓ ⲉⲭⲟⲛϧ:· ⲉⲧⲉ ⲙⲡⲉⲭⲭⲉⲕ ⲟⲩⲉⲍⲟⲟⲩ ⲛⲟⲩⲱⲧ ϧⲉⲛ ⲡⲓⲏⲓ ⲉⲧⲁⲭⲭⲁ ⲍⲉⲏⲭ ⲭⲉ ⲭⲛⲁⲱⲱⲡⲓ ⲛϧⲏⲧⲭ ⲛⲍⲁⲛⲙⲏⲱ ⲛⲉⲍⲟⲟⲩ ⲉⲭⲟⲩⲛⲟⲭ ⲙⲙⲟⲩ:· ⲉⲧⲁⲓⲭⲉ ⲫⲁⲓ ⲇⲉ:· ⲉⲧⲉⲧⲉⲛⲁⲅⲁⲡⲏ ⲭⲉⲭⲁⲥ ⲛⲛⲉⲛⲧⲟⲩⲍⲟ:· ⲡⲣⲟⲥⲉⲏⲕⲏ ⲉⲥⲟⲓ ⲛⲛⲓⲱⲧ ⲉⲍⲟⲧⲉ ⲡⲉⲛⲁⲍⲓ:· ⲉⲛⲁⲓⲭⲫⲓⲟ ⲁⲛ ⲛ̀ⲧⲙⲉⲧⲣⲁⲙⲁⲟ ⲁⲗⲗⲁ ⲉⲓⲭⲫⲓⲟ ⲛⲛⲏ ⲉⲧⲭⲱ ⲛⲍⲉⲏⲟⲩ ⲛⲛⲟⲩⲍⲃⲏⲟⲩⲓ ⲛⲉⲙ ⲡⲟⲩⲁⲍⲓ ⲛⲉⲙ ⲧⲙⲉⲧⲓⲉⲃⲱⲱⲧ:· ⲉⲧⲁⲩⲁⲓⲧⲟⲩ ⲛⲣⲁⲙⲁⲟ:·

38. /f. 98v./ ⲟⲩⲣⲁⲙⲁⲟ ⲡⲉ ⲍⲱⲭ ⲡⲉⲓⲱⲃ:· ⲁϥⲧⲉⲣ ⲙⲉⲧⲣⲉ ϧⲁⲣⲟⲩ:· ⲭⲉ ⲙ̀ⲙⲟⲛ ⲡⲉⲧⲧⲉⲛⲟⲱⲛⲧ ⲉⲣⲟⲩ ϧⲉⲛ ⲛⲏ ⲉⲧⲱⲟⲡ ⲍⲓⲭⲉⲛ ⲡⲕⲁⲍⲓ:· ⲙ̀ⲡⲉⲭⲣⲏⲧ ⲛⲁⲧⲡⲉⲧⲍⲱⲟⲩ ϧⲉⲛ ⲟⲩⲙⲉⲧⲙⲏⲓ ⲁⲩⲍⲉⲛⲩ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲉⲧⲍⲱⲟⲩ ⲛⲓⲃⲉⲛ:· ⲉⲟⲃⲉ ⲟⲩ ⲁ̀ⲡⲥ̄ⲥ̄ ⲉⲣⲙⲁⲕⲁⲣⲓⲍⲓⲛ ⲙ̀ⲙⲟⲩ ⲛ̀ⲧⲁⲓϧⲉ ⲧⲏⲣⲥ:· ⲉⲟⲃⲉ ⲭⲉ ⲙ̀ⲡⲉⲭⲟⲩⲱⲙ ⲛ̀ⲧⲉⲭⲙⲉⲧⲣⲁⲙⲁⲟ ⲙⲙⲁϣⲁⲧⲭ:· ⲁⲗⲗⲁ ⲁⲭⲫⲁⲱⲥ ⲉⲭⲱⲭ ⲛⲉⲙ ⲛⲓⲍⲏⲕⲓ:· ⲟⲩⲣⲁⲙⲁⲟ ⲟⲛ ⲡⲉ ⲁⲃⲣⲁⲁⲙ ϧⲉⲛ ⲡⲓⲛⲟⲩⲃ:· ⲛⲉⲙ ⲡⲓⲍⲁⲧ:· ⲟⲩⲟⲍ ⲙ̀ⲡⲉⲡⲓⲕⲁⲍⲓ ⲉⲧⲉⲭⲱⲟⲡ ⲍⲓⲭⲱⲭ ⲱⲱⲡ ⲛⲛⲉⲭⲧⲉⲃⲛⲱⲟⲩⲓ:· ⲫⲁⲓ ⲇⲉ ⲁⲩⲙⲟⲩⲧ ⲉⲣⲟⲭ ⲭⲉ ⲡⲱⲫⲏⲣ ⲙ̀ⲫⲧ̀:· ⲟⲩⲟⲍ ⲫⲓⲱⲧ ⲛⲛⲓⲙⲉⲧⲓⲱⲧ ⲧⲏⲣⲟⲩ:· ⲉⲟⲃⲉ ⲧⲉⲭⲙⲉⲧⲙⲁⲓⲱⲉⲙⲙⲟ ⲅⲁⲣ ⲁⲭⲱⲱⲡⲓ ⲛⲱⲫⲏⲣ ⲙ̀ⲫⲧ̀:· ⲟⲩⲣⲁⲙⲁⲟ ⲟⲛ ⲡⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲩⲓⲇ ⲁ̀ⲡⲥ̄ⲥ̄ ⲭⲟⲥ ⲉⲟⲃⲏⲧⲭ:· ⲭⲉ ⲁⲓⲭⲓⲙⲓ ⲛⲇⲁⲩⲓⲇ ⲡⲱⲏⲣⲓ ⲛⲓⲉⲥⲥⲉ ⲟ̀ⲩⲣⲱⲙⲓ ⲡⲉ ⲕⲁⲧⲁ ⲡⲁⲍⲏⲧ:· ⲉⲟⲃⲉ ⲟⲩ ⲇⲉ ⲁ̀ⲫⲧ̀ ⲭⲉⲙⲭ ⲕⲁⲧⲁ ⲡⲉⲭⲍⲏⲧ:· ⲉⲟⲃⲉ́ ⲭⲉ ⲛⲉ ⲟⲩⲭⲣ̄ⲥ̄ ⲛ̀ⲣⲱⲙⲓ ⲡⲉ ⲛⲱⲁⲛⲁⲍⲟⲏⲭ:· ⲙ̀ⲡⲉⲭⲥⲓⲥⲓ ⲛ̀ⲍⲏⲧ ⲉⲛⲉⲍ:· ⲟⲩⲟⲍ ⲡⲉⲭⲁⲭ ⲅⲁⲣ ϧⲉⲛ ⲟⲩⲁⲓ ⲛⲛⲓⲯⲁⲗⲙⲟⲥ:· ⲭⲉ ⲡ̄ⲥ̄ ⲛⲏ ⲉⲟⲙⲟⲥⲧ ⲙ̀ⲙⲟⲕ:· ⲁⲓⲙⲉⲥⲧⲱⲟⲩ /f. 99r./ ⲛⲓⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲇⲉ ⲡⲉⲧⲁⲓ ⲙⲉⲛⲣⲓⲧⲭ:·

39. ⲟⲩⲣⲁⲙⲁⲟ:· ⲡⲉ ⲥⲟⲗⲟⲙⲱⲛ:· ⲡⲁⲣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲩⲱⲱⲡⲓ ϧⲁⲭⲱⲭ:· ⲫⲁⲓ ⲁ̀ⲫⲧ̀ ⲧⲁⲓⲟⲭ:· ⲍⲱⲥ ⲇⲉ ⲛ̀ⲧⲉⲭⲧ ⲛⲁⲭ ⲛⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲟⲫⲓⲁ:· ⲛⲉⲙ ⲟⲩⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ:· ⲡⲁⲣⲁ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ· ⲙ̀ⲡⲉⲭⲙⲉⲛⲣⲉ ⲧⲙⲉⲧⲣⲁⲙⲁⲟ ⲅⲁⲣ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲧⲥⲟⲫⲓⲁ ⲛ̀ⲧⲉ ⲫ̄ⲧ̄:· ⲁⲗⲗⲁ ⲛⲁⲭⲱⲱ ⲉⲃⲟⲗ ⲉⲭⲭⲱ ⲙ̀ⲙⲟⲥ ⲉⲭⲭⲫⲓⲟ ⲛ̀ⲛⲏ ⲉ̀ⲧⲟⲓ ⲛ̀ⲣⲁⲙⲁⲟ ⲛ̀ⲕⲁⲕⲱⲥ ⲭⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲉⲫⲗⲏⲟⲩ:· ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲍⲁⲛⲉⲭⲗⲏⲟⲩ ⲛⲉ:· ⲡⲉⲭⲁⲭ ⲛ̀ⲭⲉ ⲥⲟⲗⲟⲙⲱⲛ:· ⲛⲉⲙ ⲟⲩⲥⲓ ⲍⲣⲁⲭ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ:· ⲟⲩⲟⲍ ⲡⲉⲭⲁⲭ ⲭⲉ ⲁⲓⲧ ⲉⲍⲟⲏⲓ ϧⲉⲛ ⲡⲁⲍⲏⲧ ⲁⲓⲛⲁⲩ ⲉⲟⲩⲥⲓ ⲍⲣⲁⲭ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲧⲫⲉ:· ⲟⲩⲣⲱⲙⲓ ⲉ̀ⲁϥ̀ ⲧ ⲛⲁⲭ ⲛⲟⲩⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲙ̀ⲡⲉⲭⲧ ⲉⲍⲟⲩⲥⲓⲁ ⲛⲁⲭ:· ⲉⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛϧⲏⲧⲥ:· ⲕⲉⲧⲓ ⲟⲩⲉⲫⲗⲏⲟⲩ ⲡⲉ ⲛⲉⲙ ⲟⲩⲱⲱ ⲙ̀ⲡⲛ̄ⲁ̄:·

40. ⲭⲉ ϧⲉⲛ ⲡⲉⲭϧⲓⲥⲓ ⲧⲏⲣⲭ:· ⲉⲧⲁⲭⲱⲉⲡ ϧⲓⲥⲓ ⲉⲣⲟⲭ:· ⲥⲁⲡⲉⲥⲏⲧ ⲙⲫⲣⲏ ⲙ̀ⲡⲉⲭⲭⲉⲙ ⲍⲏⲟⲩ ⲛ̀ⲍⲁⲓ ⲉⲃⲟⲗ ⲛϧⲏⲧⲭ ⲁⲭⲛⲁⲥⲟⲭⲡⲟⲩ ⲟⲩⲛ:· ⲙⲫⲏ ⲉⲃⲏⲛⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲭ:· ⲡⲁⲛⲧⲱⲥ ⲇⲉ ⲡⲉⲭⲕⲉⲭⲁⲭⲓ ⲡⲉ:· ⲓⲧⲁ ⲁⲭⲟⲩⲁⲍⲉⲙ ⲡⲓⲥⲁⲭⲓ:· ⲭⲉ ⲉⲃⲃⲉ ⲛⲟⲩⲙⲉⲧⲁⲥⲉⲃⲏⲥ ⲅⲁⲣ:· ⲥⲉⲛⲁⲧⲁⲕⲟ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲱⲟⲩ /f. 99v./ ⲙ̀ⲫⲣⲏⲧ ⲟⲛ ⲧⲛⲟⲩ ⲉⲧⲱⲟⲡ ⲛ̀ⲛⲁⲓⲣⲁⲙⲁⲟ ⲛ̀ⲥⲁ ⲙⲡⲉⲧⲍⲱⲟⲩ:· ⲟⲩ ⲙⲟⲛⲟⲛ ⲭⲉ:· ⲥⲉⲧ ⲁ̀ⲅⲁⲡⲏ ⲁⲛ ⲁⲗⲗⲁ ⲥⲉⲭⲱⲭⲓ ⲛ̀ⲧⲟⲩⲯⲩⲭⲏ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲱⲟⲩ:· ϧⲉⲛ ⲡⲓⲥⲙⲟⲩ ⲉⲧⲁⲡⲥ̄ⲥ̄ ⲑⲁⲱⲭ ⲉⲣⲱⲟⲩ:· ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ:· ⲭⲉ ⲁⲩⲱⲁⲛⲭⲱⲕ ⲉⲃⲟⲗ ⲧⲛⲟⲩ ⲁⲛⲛⲁⲭⲓⲙⲓ ⲛ̀ⲑⲱⲛ ⲟⲛ ⲉⲡϧⲁⲉ:· ⲉⲩⲑⲱⲱ ⲛⲁⲭ ⲛⲟⲩⲙⲉⲧϧⲉⲗⲗⲟ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲩ ϧⲉⲛ

ⲡⲉⲩⲑⲱⲧ ⲛ̀ⲍⲏⲧ:·

41. ⲱⲁⲧⲉ ⲟⲩ ⲭⲉ ⲱⲱⲡⲓ ⲱ ⲡⲓⲁⲧⲛⲁⲓ ⲓⲉ ⲁⲕⲛⲁⲱⲥⲕ:· ⲉⲕⲟⲩⲉⲥⲉⲱⲛ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲁⲓⲟ̀ⲙⲓ ⲛ̀ⲗⲱⲓⲍⲓ ⲛⲁⲧⲕⲏⲛ:· ⲉ́ⲧⲉ ⲧⲙⲉⲧⲙⲁⲓⲭⲣⲏⲙⲁ ⲧⲉ́:· ⲙⲡⲉⲕⲭⲟⲥ ⲉϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲕ:· ⲛ̀ⲧⲉⲕⲭⲉ ⲙⲡⲉⲕⲍⲏⲧ:· ⲭⲉ́ ⲁⲟⲩⲙⲏⲱ ⲛ̀ⲣⲁⲙⲁⲟ ⲱⲱⲡⲓ ϧⲁⲭⲱⲓ:· ⲛⲉⲙ `ⲛ́ⲁⲍⲣⲁⲓ[8] :· ⲉ́ⲧⲉ ⲙⲡⲟⲩⲉⲣⲟⲓⲕⲟⲛⲟⲙⲓⲛ ⲛ̀ⲕⲁⲗⲱⲥ ⲁⲩⲙⲟⲩ ⲁⲩⲧⲁⲕⲟ:·

42. ⲟⲩ ⲟⲩⲛ ⲡⲉ ⲉⲧⲁⲭⲱⲱⲡⲓ ⲛ̀ⲃⲁⲗⲗⲁⲍⲁⲣ ⲡⲓⲟⲩⲣⲟ ⲛⲣⲉⲭⲥⲓⲛⲭⲟⲛⲥ:· ⲉⲧⲁⲫⲧ̀ ⲛⲁⲩ ⲉ́ⲣⲟⲭ:· ⲛⲉⲙ ⲧⲉⲭⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲛ̀ⲉⲙ ⲧⲉⲭⲭⲟⲙ:· ⲍⲱⲥⲇⲉ ⲛⲓⲕⲉⲁⲛⲁⲑⲉⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲉⲣ ⲱⲱⲟⲩⲱⲓ ⲛ̀ⲧⲉ ⲡ̄ⲥ̄ⲥ̄:· ⲁⲭⲟⲩⲱⲙ ⲁⲩⲥⲱ ⲛ̀ϧⲏⲧⲟⲩ:· ⲙⲏ ⲙ̀ⲡⲟⲩⲱⲁⲓ ⲛ̀ⲧⲉⲭⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲟⲧⲭ ⲛ̀ⲥⲉⲧⲏⲓⲥ ⲛ̀ⲛⲉⲭⲁⲭⲓ:· ⲟⲩⲟⲍ ⲡⲉⲭⲕⲉⲥⲱⲙⲁ ⲙ̀ⲡⲉⲭⲙⲡⲱⲁ ⲛⲟⲩⲕⲁⲓⲥⲓ:· /f. 100r./ ⲁⲗⲗⲁ ⲁⲩⲟⲗⲭ ⲁⲩⲥⲁⲧⲭ ⲉⲃⲟⲗ ⲍⲓⲭⲉⲛ ⲟⲩⲧⲱⲟⲩ ⲉⲭⲥⲟⲥⲓ ⲙ̀ⲙⲁⲱⲱ:· ⲱⲁⲧⲉⲭⲙⲟⲩ ⲍⲓⲭⲉⲛ ⲡⲓⲧⲱⲟⲩ:· ⲍⲓⲧⲉⲛ ⲡⲓⲍⲕⲟ:· ⲛⲉⲙ ⲡⲓⲓⲃⲓ:· ⲛ̀ⲧⲉⲛⲓⲍⲁⲗⲁⲧ ⲛ̀ⲧⲉ ⲧⲫⲉ:· ⲛⲉⲙ ⲛⲓⲑⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲕⲁⲍⲓ:· ⲟⲩⲱⲙ ⲛ̀ⲥⲁ ⲛⲉⲭⲥⲁⲣⲝ:·

43. ⲉⲛⲁⲓⲟⲩ<ⲱⲱ> ⲁⲛ ⲡⲉ ⲉⲃⲣⲉⲕⲟⲩⲭⲁⲓ ⲱ ⲡⲓⲣⲁⲙⲁⲟ:· ⲛⲁⲓ ⲛⲁⲙⲟⲩⲛ ⲉⲃⲟⲗ ⲁⲛ ⲡⲉ ⲉⲓⲧ ⲥⲃⲱ ⲛⲁⲕ ⲉⲧⲉⲕⲛⲟⲩⲣⲓ· ⲙ̀ⲡⲁⲓⲭⲟⲍ ⲉⲣⲟⲕ:· ⲓⲉ ⲁⲓⲙⲟⲥⲧ ⲙ̀ⲙⲟⲕ· ⲙ̀ⲙⲟⲛ:· ⲓⲉ ⲁⲓⲧ ⲥⲃⲱ ⲛⲁⲕ ϧⲁ ⲟⲩⲃⲉⲭⲉ:· ⲛⲛⲉⲥⲱⲱⲡⲓ:· ⲁⲗⲗⲁ ⲉⲓⲟⲩⲱⲱ ⲉⲃⲣⲉⲕⲭⲉⲙ ⲡⲁⲣⲣⲓⲥⲓⲁ:· ϧⲉⲛ ⲡⲉⲍⲟⲟⲩ ⲉ́ⲧⲉ ⲙⲙⲟⲛ ⲥⲓ ⲍⲟ ⲛ̀ϧⲏⲧⲭ:· ⲛ̀ⲧⲁⲭⲟⲥ ⲛⲁⲍⲣⲉⲛ ⲡⲓⲛⲓⲱⲧ ⲙ̀ⲙⲁⲛⲉⲥⲱⲟⲩ ⲙⲙⲏⲓ:· ⲭⲉ ⲍⲏⲡⲡⲉ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲓⲁⲗⲱⲟⲩⲓ:· ⲉⲧⲁⲫⲧ̀ ⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ ⲍⲏⲡⲡⲉ ⲓⲥ ⲛⲓⲉ́ⲥⲱⲟⲩ:· ⲉ́ⲧⲁⲕⲧⲉⲛⲍⲟⲩⲧ ⲉ́ⲣⲱⲟⲩ:· ⲭⲉ ⲁⲙⲟⲛⲓ ⲙ̀ⲙⲱⲟⲩ:· ⲙ̀ⲡⲉⲟⲩⲁⲓ ⲛϧⲏⲧⲟⲩ ⲍⲉⲓ ⲉ́ⲃⲟⲗ:· ⲁⲡⲓⲣⲁⲙⲁⲟ ⲫⲱⲱ ⲛ̀ⲧⲉⲭⲙⲉⲧⲣⲁⲙⲁⲟ ⲉⲭⲱⲭ:· ⲛⲉⲙ ⲡⲓⲍⲏⲕⲓ:· ⲁⲡⲓⲍⲏⲕⲓ ⲇⲉ ⲍⲱⲭ:· ⲱⲱⲡⲓ ⲛ̀ⲣⲉⲭⲱⲉⲡ ⲍⲙⲟⲧ ϧⲉⲛ ⲍⲱⲃ ⲛⲓⲃⲉⲛ:· ⲍⲓⲛⲁ ⲛⲧⲉⲛⲙ̀ⲡⲱⲁ ⲉⲩⲥⲟⲡ:· ⲛ̀ⲧⲉⲭⲟⲥ ⲭⲉ ⲁⲙⲱⲓⲛⲓ ⲉ́ϧⲟⲩⲛ ⲉⲫⲣⲁⲱⲓ ⲛⲧⲉ ⲡⲉⲧⲉⲛⲟ̄ⲥ̄:·

44. ⲟⲩⲁⲓ:· ⲛⲟⲩⲱⲧ ⲛⲍⲱⲟⲛ:· ⲁⲫⲧ̀ ⲡⲓⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲭⲁⲩ ⲛⲱⲁⲩ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲉⲩⲉⲣⲭⲣⲩⲥⲩⲙⲉⲩⲓⲛ /f. 100v./ ⲟⲩⲁⲓ:· ⲛⲕⲟⲩⲭⲓ ⲛⲍⲱⲟⲛ:· ⲉⲱⲁⲕⲭⲉⲛⲩ ϧⲉⲛ ⲛⲓⲙⲁ ⲛⲱⲁⲓ ⲛ̀ⲧⲉ ⲫⲣⲏ ⲉⲩⲙⲟⲩⲧ ⲉ́ⲣⲟⲩ ⲡⲓⲁⲗⲗⲟⲏ ⲧⲉⲩϧⲣⲉ ⲇⲉ ⲡⲉ ⲛⲓⲗⲁⲙ ⲛ̀ⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ· ⲉⲛⲉⲙⲡⲁⲩⲟⲩⲉⲙ ⲍⲗⲓ ⲍⲟⲗⲱⲥ ⲉ́ⲃⲏⲗ ⲉ́ⲛⲓⲱⲉ ⲛⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ:· ⲉⲃⲃⲉ ⲫⲁⲓ ⲛⲁⲣⲉⲡⲉⲭⲥⲱⲙⲁ ⲱⲉⲱ ⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ ⲉ́ⲃⲟⲗ:· ⲛⲥⲏⲟⲩⲓ ⲛⲓⲃⲉⲛ·

45. ⲫⲁⲓ ⲇⲉ ⲱⲁⲣⲉⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲓⲧⲩ ⲛⲥⲉⲭⲟⲡⲩ ϧⲉⲛ ⲛⲟⲩⲡⲟⲣⲫⲩⲣⲁ ⲉⲃⲃⲉ ⲡⲉⲭⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ:· ⲁⲭⲱⲁⲛⲛⲕⲟⲧ ⲛⲧⲉⲭⲁⲟⲩⲱⲛ ⲛ̀ⲣⲱⲩ ⲱⲁⲣⲉⲛⲓⲃⲁⲕⲓ:· ⲛⲉⲙ ⲛⲓⲧⲓⲙⲓ ⲉⲧϧⲉⲛ ⲧⲉⲣⲟⲩ:· ⲱⲱⲗⲉⲙ ⲉ́ⲡⲉⲭⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ:· ⲛⲟⲩⲙⲩⲗⲓⲟⲛ:· ⲉⲱⲱⲡ ⲛⲧⲉⲛⲓⲭⲉⲣⲏⲭ:· ⲭⲱⲣⲭ ⲉ́ⲣⲟⲩ:· ⲉⲩⲟⲩⲱⲱ ⲉⲧⲁⲍⲟⲩ:· ⲱⲁⲩⲙⲟⲱⲓ ϧⲉⲛ ⲛⲓⲧⲱⲟⲩ:· ⲛⲉⲙ ⲛⲓⲕⲁⲗⲁⲙⲫⲟ:· ⲉⲩⲱⲱⲗⲉⲙ ⲉ́ⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲭⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ:· ⲁⲩⲱⲁⲛⲭⲉⲙⲩ ⲱⲁⲩⲟⲣⲩ ⲉⲩⲉ́ϧⲟⲩⲛ ⲉⲛⲟⲩⲱⲛⲛⲟⲩ:· ⲱⲁⲣⲉⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ ⲱⲱⲱ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲩ ⲛ̀ⲧⲉⲩⲍⲱⲗ ⲱⲁ ⲟⲩⲛⲓⲱⲧ ⲛⲟⲩⲉⲓ ⲟⲩⲟⲍ ⲱⲁⲩⲉⲙⲓ ⲛ̀ⲭⲉ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉⲧϧⲉⲛⲧ ⲉ́ⲣⲟⲩ:· ⲟⲩⲟⲍ ⲛ̀ⲥⲉⲭⲟⲥ ⲧⲏⲣⲟⲩ ⲭⲉ ⲁⲩⲧⲁⲍⲟ ⲡⲓⲁⲗⲗⲟⲏ:·

46. ⲟⲩ ⲙⲟⲛⲟⲛ ⲭⲉ ⲡⲉⲭⲥⲱⲙⲁ ⲙ̀ⲙⲁⲩⲁⲧⲭ /f. 101r./ ⲉ́ⲧⲟⲓ ⲛ̀ⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ:·

8. ⲛ above line between ⲙ and ⲁ, added by another hand.

ⲁⲗⲗⲁ ⲛⲉⲙ ⲛⲓⲕⲉⲍⲃⲱⲥ: ⲉⲧ{ⲧ}ⲟⲓ ⲍⲓⲭⲉ̀ⲛ[9] ⲛⲓⲭⲉⲣⲏⲭ ⲉⲑⲛⲁⲧⲁⲍⲟⲩ: ⲛⲉⲙ ⲛⲓⲱⲛⲉ ⲉ̀ⲧⲟⲩⲛⲁⲧⲁⲍⲟⲩ ⲛ̀ϧⲏⲧⲟⲩ: ⲱⲁⲩⲱⲗⲓ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲉⲩⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ: ⲛ̀ⲥⲉⲧⲏⲓⲩ ⲉⲃⲟⲗ ⲍⲁ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲧⲙⲏ: ⲟⲩⲟⲍ ⲱⲁⲩⲭⲟⲥ ⲉ̀ⲑ́ⲃⲏⲧⲩ: ⲛ̀ⲑⲟⲩ ⲡⲓⲁⲗⲗⲟⲏ: ⲭⲉ ⲉⲧⲓ ⲉⲩⲟⲛϧ: ⲩⲱⲉⲱ ⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ ⲉⲃⲟⲗ: ⲁⲩⲱⲁⲛⲙⲟⲩ ⲟⲛ ⲱⲁⲩⲱⲉⲱ ⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ ⲉⲃⲟⲗ ⲛ̀ⲍⲟⲩⲟ: ⲁⲩⲭⲟⲥ ⲛⲭⲉ ⲛⲏ ⲉⲧⲁⲩⲱⲱⲡ ⲛ̀ϧⲏⲧⲩ ⲭⲉ ϝ ⲛⲱⲓ ⲛ̀ⲛⲟⲩⲃ: ⲉⲧⲥⲟⲧⲡ ϧⲁ ⲟⲩⲱⲓ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲩ:

47. ⲛⲁⲓⲉⲣⲫⲓⲗⲟⲥⲟⲫⲓⲛ ⲁⲛ ⲉⲓⲭⲱ ⲛ̀ⲛⲁⲓ ⲉ́ⲣⲱⲧⲉⲛ: ⲁⲗⲗⲁ ⲛⲁⲓⲟⲩⲱⲱ ⲱ̀ ⲡⲓⲣⲁⲙⲁⲟ́: ⲉⲑⲣⲉⲡⲉⲕⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ ⲙⲟⲱⲓ ⲍⲓⲫⲟⲩⲉⲓ: ⲉⲑⲃⲉ ⲍⲁⲛⲡⲣⲁ‡ⲓⲥ ⲉⲑⲛⲁⲛⲉⲩ ⲉⲁⲕⲁ`ⲓ´ⲧⲟⲩ[10] ϧⲉⲛ ⲡⲉⲕⲱⲛϧ ⲡⲉ: ⲛⲁⲓⲟⲩⲱⲱ ⲅⲁⲣ ⲛⲧⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲭⲱ ⲙ̀ⲡⲉⲕⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ: ⲭⲉ ⲁⲕⲛⲁⲓ ⲙ̀ⲡⲓⲍⲏⲕⲓ: ⲁⲕⲱⲱⲡⲓ ⲙ̀ⲙⲁⲓⲱⲉⲙⲙⲟ ⲁⲕⲉⲣ ⲡⲍⲁⲡ ⲙ̀ⲡⲓⲟⲣⲫⲁⲛⲟⲥ ⲛⲉⲙ ⲧⲭⲏⲣⲁ: ⲭⲉ ⲁⲕⲫ<ⲉ>ϧ[11] ⲛ̀ⲥϧⲁⲓ ⲛⲓⲃⲉⲛ ⲛⲥⲓⲛ̀ⲭⲟⲛⲥ ⲭⲉ ⲁⲕⲙⲉⲛⲣⲉ ⲡⲉⲕⲱⲫⲏⲣ ⲙ̀ⲡⲉⲕⲣⲏⲧ: ⲉⲱⲱⲡ ⲇⲉ: ⲁ̀ⲕⲓⲣⲓ ⲛ̀ⲛⲁⲓⲛ̀ⲧⲟⲗⲏ ⲉ́ⲧⲁⲓⲭⲟⲧⲟⲩ: ⲡⲥⲑⲟⲓ ⲛⲟⲩⲩⲓ ⲛ̀ⲛⲉⲕⲕⲁⲑⲁⲣⲧⲱⲙⲁ ⲛⲁⲙⲟⲱⲓ ⲍⲓ ⲫⲟⲩⲉⲓ: /f. 101v./ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲉⲕⲙⲟⲩ ⲉ̀ⲍⲟ´ⲧⲉ ⲡⲉⲕⲱⲛϧ ⲡⲁⲓⲣⲏⲧ ⲛⲧⲉⲕⲱⲱⲡⲓ ⲛⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛⲉⲙ ⲛⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϧⲉⲛ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲫ̀ⲧ.

48. ⲉⲱⲱⲡ ⲇⲉ ⲱ̀ ⲡⲓⲣⲁⲙⲁⲟ ⲙ̀ⲡⲉⲕⲧ ⲙ̀ⲡⲉⲕⲱⲓⲕ ⲙⲫⲏ ⲉⲧⲍⲟⲕⲉⲣ ⲛⲉⲙ ⲧⲉⲕⲍⲉⲃⲥⲱ ⲙ̀ⲫⲏ ⲉⲧⲃⲏⲱ ⲙ̀ⲡⲉⲕⲛⲁⲓ ⲙ̀ⲡⲓⲟⲣⲫⲁⲛⲟⲥ ⲛⲉⲙ ⲧⲭⲏⲣⲁ ⲛ̀ⲍⲏⲕⲓ ⲁⲗⲗⲁ ⲡⲉⲕⲣⲱⲟⲩⲟⲩⲱⲱ ⲧⲏⲣⲩ ⲡⲉ ⲉⲕⲑⲟⲩⲉⲧ ⲭⲣⲏⲙⲁ ⲉϧⲟⲩⲛ ⲛⲉⲙ ⲥⲓⲛⲭⲟⲛⲥ ⲙ̀ⲡⲉⲍⲁⲓ ⲛ̀ⲥⲉⲟⲓ ⲛⲟⲩⲩⲓ ⲱⲱⲡⲓ ⲛ̀ϧⲏⲧⲕ ⲉⲃⲏⲗ ⲉⲥⲉⲟⲓ ⲃⲱⲛ.

49. ⲟⲩⲟⲛ ⲟⲩⲕⲟⲩⲭⲓ ⲛⲍⲱⲟⲛ ⲉ́ⲱⲁⲩⲙⲟⲩⲧ ⲉ́ⲣⲟⲩ ⲭⲉ ⲁ̀ⲕⲁⲑⲁⲣⲧⲟⲥ ⲱⲁⲕⲭⲉⲙⲩ ⲛ̀ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲉⲩⲫ̀ⲱ́ⲣⲕ ϧⲉⲛ ⲛⲓⲍⲱⲓⲣⲓ ⲉⲑⲗⲟⲙⲥ́ ⲉⲩⲱⲉⲱ ⲥⲑⲟⲓ ⲃⲱⲛ ⲉ́ⲃⲟⲗ ⲙ̀ⲡⲓⲉ́ⲍⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ́ⲭⲱⲣⲍ· ⲟⲩⲟⲍ ⲫⲙⲁ ⲉⲧⲉ ⲙⲙⲟⲛ ⲍⲁⲓ ⲛ̀ϧⲏⲧⲩ ⲱⲁⲕⲭⲉⲙⲩ ⲉⲩⲫⲱⲣⲕⲥ ⲛ̀ϧⲏⲧⲟⲩ ⲡⲉⲩⲕⲉⲙⲱ`ⲓ´ⲧ ⲥⲟⲩⲧⲱⲛ ⲁⲛ ⲉⲧⲍⲏ ⲁⲗⲗⲁ ⲛⲁⲩⲙⲟⲱⲓ ⲉ́ⲫⲁⲍⲟⲩ ⲙ̀ⲡⲉⲩⲥⲛⲟⲩ ⲧⲏⲣⲩ· ⲫⲁⲓ ⲡⲉ ⲙ̀ⲫⲣⲏⲧ ⲙⲫⲏ ⲉⲧⲭⲱ ⲛ̀ⲍⲱⲏⲩ ⲉⲭⲉⲛ ⲧⲉⲩⲙⲉⲧⲣⲁⲙⲁⲟ· ⲩⲗⲟⲙⲥ ⲅⲁⲣ ⲉ́ⲍⲟⲧⲉ ⲡⲓⲁⲕⲁⲧⲁⲣⲧⲟⲥ ⲟⲩⲟⲍ ⲩⲥⲟⲭⲓ ⲉ́ⲃⲟⲗ ⲥⲁⲭⲱⲩ· /f. 102r./ ⲙ̀ⲡⲉⲩⲭⲁ ⲫ̀ⲧ ⲛ̀ⲃⲟⲏⲑⲟⲥ ⲛⲁⲩ ⲁⲗⲗⲁ ⲁⲩⲭⲁ ⲍⲱⲩ ⲉⲭⲉⲛ ⲡⲱⲱⲓ ⲛ̀ⲧⲉ ⲛⲉⲩⲭⲣⲏⲙⲁ·

50. ⲙⲁⲣⲉⲛⲙⲟⲱⲧⲉⲛ ⲟⲩⲟⲍ ⲛ̀ⲧⲉⲛⲛⲁⲩ ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲉⲧⲁⲩⲱⲗⲓ ⲙ̀ⲫⲏ ⲉⲧⲉⲛⲧⲁⲩ ⲛⲉⲙⲁⲩ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲍⲁⲣⲁ ⲛⲏ ⲉⲑⲙⲏⲓ ⲛ̀ⲧⲍⲩⲗⲏ ⲙ̀ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲛⲉ ⲱⲁⲛ ⲛⲏ ⲉⲧⲁ`ⲩ´ⲉⲣⲁⲡⲟⲧⲁⲍⲉⲥⲑⲉ ⲍⲱⲟⲩ ⲛⲉ ⲉⲑⲃⲉ ⲡⲟⲩⲙⲉⲓ ⲉ́ϧⲟⲩⲛ ⲉ́ⲫ̀ⲧ· ⲓⲥ ⲍⲏⲏⲡⲉ ⲍⲓⲧⲉⲛ `ⲡ´ⲕⲓⲙ[12] ⲛ̀ⲧⲉⲧⲉⲛⲁ́ⲫⲉ ⲧⲉⲧⲉⲛⲉⲣ ⲥⲩⲙⲫⲱⲛⲓⲛ ⲛⲉⲙ ⲧⲁⲭⲓⲛⲥⲁⲭⲓ ⲉⲣⲉⲧⲉⲛⲥⲱⲣⲉⲙ ⲉⲛⲉⲧⲉⲛⲉ́ⲣⲏⲟⲩ ⲭⲉ ⲫⲏ ⲉ́ⲧⲁⲭⲱ ⲛ̀ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲛⲥⲱⲭ ⲡⲉ ⲉⲑⲃⲉ ⲫ̀ⲧ· ⲛⲉⲟⲩ ⲡⲉⲑⲛⲁⲭⲓⲙⲓ ⲛ̀ⲧⲉⲩⲙⲉⲧⲣⲁⲙⲁⲟ́ ϧⲁⲭⲱⲩ ϧⲁⲧⲉⲛ ⲫ̀ⲧ·

51. ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲟⲩⲟⲛ ⲟⲩⲁⲓ ⲭⲣⲉⲙⲣⲉⲙ ϧⲉⲛⲡⲉⲩⲍⲏⲧ ⲭⲉ ⲡⲱⲥ ⲧⲛⲁⲉⲙⲓ ⲭⲉ `ⲧ´ⲛⲁⲭⲓⲙⲓ ⲙ̀ⲫⲏ ⲉⲧⲉⲛⲧⲏⲓ ϧⲉⲛ ⲡⲓⲕⲉⲉⲱⲛ ⲁⲓⲱⲁⲛⲥⲟⲣⲩ ⲙ̀ⲡⲁⲓⲙⲁ ⲍⲓⲭⲉⲛ

9. ⲛ added by another hand.
10. I added by another hand.
11. Ms.: ⲁⲕⲫⲓⲛϧ.
12. ⲡ added by a different hand.

ⲛⲓⲍⲏⲕⲏ· ⲧⲛⲁⲉⲏⲧ ⲡⲉⲕⲍⲏⲧ ϧⲉⲛ ⲫⲏ ⲉ́ⲧⲛⲁⲭⲟⲩ ⲧⲛⲟⲩ· ⲙⲏ ⲙ̀ⲡⲉⲭ̅ⲥ̅ ⲫ̀ⲧ ⲙ̀ⲙⲏⲓ ⲱⲱ ⲙ̀ⲫⲁⲓ ⲛⲁⲛ ⲍⲉⲛ ⲧⲁⲣⲭⲏ ⲙ̀ⲡⲓⲥⲁⲭⲓ ⲉⲧⲁⲡⲉⲧⲣⲟⲥ ⲥⲛⲟⲩⲩ ⲛⲟⲩⲥⲟⲡ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲍⲏⲡⲡⲉ ⲁ̀ⲛⲟⲛ ⲁⲛ ⲭⲁ ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲍ ⲁⲛⲟⲩⲁⲍⲧⲉⲛ· ⲛ̀ⲥⲱⲕ· /f. 102v./ ⲍⲁⲣⲁ ⲟⲩ ⲡⲉⲑⲛⲁⲱⲱⲡⲓ ⲙ̀ⲙⲟⲛ ⲉⲡϧⲁⲉ:· ⲙⲁ ⲍⲏⲛⲕ ⲱ̀ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲭⲉ ⲟⲩ ⲡⲉ ⲉⲧⲁⲩⲭⲟⲩ ⲛⲁⲩ:· ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲡⲉⲭⲁⲩ:· ⲉⲧⲁⲩⲭⲁ ⲏⲓ ⲛ̀ⲥⲱⲩ:· ⲓⲉ ⲓⲱⲧ:· ⲓⲉ ⲙⲁⲩ:· ⲓⲉ ⲱⲏⲣⲓ:· ⲓⲉ ⲥⲍⲓⲙⲓ:· ⲓⲉ ⲭⲣⲏⲙⲁ:· ⲉⲁⲩⲧⲏⲓⲧⲟⲩ ϧⲁ ⲧⲉⲩⲯⲩⲭⲏ:· ⲩⲛⲁⲃⲓⲧⲟⲩ:· ⲛⲟⲩⲑⲃⲁ ⲛ̀ⲕⲱⲃ ⲛⲥⲟⲡ ⲟⲩⲟⲍ ⲩⲛⲁⲉⲣⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ ⲙ̀ⲡⲓⲱⲛϧ ⲛⲉⲛⲉⲍ:·

52. ⲁⲗⲗⲁ ⲭⲛⲁⲭⲟⲥ ⲛⲏⲓ ⲟⲛ:· ⲭⲉ ⲛⲉⲛⲓⲟⲧ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲡⲉ ⲉⲧⲁⲩⲭⲟⲥ ⲛⲱⲟⲩ:· ⲙⲁ ⲍⲏⲛⲕ:· ⲭⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲡⲉⲭⲁⲩ ⲉⲧⲁⲩⲟⲩⲁⲍⲟⲩ ⲛ̀ⲥⲱⲓ:· ⲓⲥⲭⲉ ⲥⲉⲛⲁⲉⲣ ⲡⲱⲃⲱ ⲁⲛ ⲙⲫⲁⲡⲓⲁ̀ⲫⲟⲧ ⲙ̀ⲙⲱⲟⲩ:· ⲉ́ⲣⲉⲟⲩⲁⲓ ⲛⲁⲧⲥⲟ ⲙ̀ⲫⲏ ⲉⲧⲟⲃⲓ ⲙ̀ⲙⲟⲩ:· ⲓⲉ ⲩⲛⲁⲟⲃⲱ ⲛ̀ⲟⲟⲩ:· ⲙ̀ⲫⲏ ⲉⲧⲧ ⲛ̀ⲛⲉⲩⲃⲓⲥⲓ ⲛⲁⲅⲁⲡⲏ:· ⲓⲉ ⲛⲧⲉⲩⲱⲱⲡ ⲛⲟⲩⲭⲱⲙ:· ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̀ⲫ̀ⲧ:· ⲓⲉ ⲫⲏ ⲉⲑⲛⲁⲛⲁⲓ ϧⲁ ⲟⲩⲁⲓ ⲉⲩⲍⲉⲭⲍⲱⲭ:· ⲍⲓⲧⲉⲛ ⲍⲁⲛⲇⲁⲛⲓⲥⲧⲏⲥ ⲛⲁⲑⲛⲁⲓ:·

53. ⲁⲗⲗⲁ ⲟⲩⲟⲛ ⲍⲁⲛⲟⲩⲟⲛ:· ⲉⲩⲭⲉⲙ ⲗⲱⲓⲭⲓ:· ⲭⲉ ⲉ́ⲣⲉⲫⲃⲁⲣⲟⲥ:· ⲛ̀ⲛⲏⲇⲏⲙⲟⲥⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ⲍⲓⲭⲱⲛ:· ⲛⲉⲙ ⲡⲱⲁⲛⲱ ⲛⲛⲉⲛⲱⲏⲣⲓ:· ⲛⲉⲙ ⲛⲉⲛⲁⲗⲱⲟⲩⲓ:· ⲙ̀ⲙⲟⲛ ⲱⲭⲟⲙ ⲙ̀ⲙⲟⲛ ⲉ́ⲧ ⲁⲅⲁⲡⲏ:· /f. 103r./ ⲉⲕⲭⲉ ⲙⲉⲑⲛⲟⲩⲭ ⲉ́ⲣⲟⲓ ⲁⲛ:· ⲱ̀ ⲡⲓⲣⲱⲙⲓ:· ⲁⲗⲗⲁ ⲉⲫ̀ⲧ:· ⲕⲁⲛ ⲕⲩⲓ ⲣⲱⲟⲩⲱ ⲟⲛ ϧⲁ ⲛⲁⲓ:· ⲁⲕⲩⲓ ⲣⲱⲟⲩⲱ ϧⲁ ⲛⲁ ⲡⲕⲁⲍⲓ:· ⲟⲩⲟⲍ ⲛⲁ ⲧⲫⲉ ⲁⲛ:· ⲙⲁⲣⲉⲛⲩⲓ ⲣⲱⲟⲩⲱ ϧⲁ ⲛⲁ ⲧⲫⲉ:· ⲛⲉⲙ ⲛⲏ ⲉ́ⲧⲉ ⲱⲁⲩⲉⲣ ⲛⲟⲩⲣⲓ ⲛⲁⲛ ⲛ̀ⲱⲟⲣⲡ ⲁⲗⲗⲁ ⲩⲛⲁⲭⲁⲛ ⲁⲛ ⲉⲱⲱⲧ ⲙ̀ⲙⲱⲟⲩ ⲭⲉ ⲛ̀ⲑⲟⲩ ⲡⲉ ⲉ́ⲧⲉ ⲥⲉⲣⲙⲉⲗⲓⲛ ⲛⲁⲩ ϧⲁⲣⲟⲛ:· ⲕⲱⲧ ⲛ̀ⲱⲟⲣⲡ ⲡⲉⲭⲁⲩ ⲛ̀ⲥⲁ ⲧⲉⲩⲙⲉⲧⲟⲩⲣⲟ:· ⲛⲉⲙ ⲧⲉⲩⲙⲉⲑⲙⲏⲓ ⲟⲩⲟⲍ ⲛⲁⲓ ⲧⲏⲣⲟⲩ:· ⲉ́ⲩⲉⲟⲩⲁⲍⲟⲩ ⲉ́ⲣⲱⲧⲉⲛ:·

54. ⲍⲁⲣⲁ ⲉ́ⲣⲉⲧⲉⲛⲙⲉⲩⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ⲭⲉ ⲙ̀ⲡⲟⲩⲥⲁⲧ ⲣⲁⲙⲁ́:· ⲉⲡⲓⲭⲣⲱⲙ ⲉ́ⲃⲏⲗ ⲉ́ⲛⲓⲛⲉⲩⲏ ⲙ̀ⲙⲁⲩⲁⲧⲩ:· ⲧⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ:· ⲭⲉ ⲟⲩⲟⲛ ⲍⲁⲛ ⲟⲩⲟⲛ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲙ̀ⲫⲟⲟⲩ ⲉ<ⲩ>ⲍⲱⲟⲩ[13] ⲉ́ⲍⲟⲧⲉ ⲛⲓⲛⲉⲩⲏ:· ⲉⲃⲉ ⲧⲟⲩⲙⲉⲧⲁⲅⲣⲓⲟⲥ:· ⲱⲁⲣⲉⲧⲅⲣⲁⲫⲏ ⲭⲟⲥ:· ⲭⲉ ⲙⲁ ⲟⲩⲗⲱⲓⲭⲓ ⲛⲟⲩⲥⲁⲃⲉ:· ⲍⲓⲛⲁ ⲛ̀ⲧⲉⲩⲉⲣ ⲥⲁⲃⲉ ⲛ̀ⲍⲟⲩⲟ́:· ⲱⲁⲩⲭⲟⲥ ⲇⲉ ⲟⲛ ⲭⲉ ⲥⲁⲭⲓ ⲉⲛⲉⲛⲙⲁⲱⲭ ⲛ{ⲟⲩ}ⲣⲉⲩⲥⲱⲧⲉⲙ:· ⲫⲏ ⲉⲑⲟⲩⲱⲱ ⲉ́ⲥⲱⲧⲉⲙ ⲛⲥⲱⲓ:· ⲩⲛⲁ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲉⲩⲭⲟⲓ ⲉ́ⲡⲓⲗⲩⲙⲏⲛ ⲛ̀ⲧⲉ ⲡⲟⲩⲭⲁⲓ:· ⲫⲏ ⲇⲉ ⲉⲑⲛⲁⲥⲱⲃⲓ ⲛ̀ⲥⲁ ⲛⲁⲥⲁⲭⲓ:· ⲧⲉⲩϧⲁⲉ́:· ⲛⲏ ⲟⲩⲛⲁⲩ:· ⲛⲉⲙ ⲑⲁ ⲡⲉⲩⲏⲓ ⲟⲩⲟⲍ ⲥⲉⲛⲁⲥⲁⲧⲩ:· ⲉ́ϧⲣⲏⲓ ⲉ̀ⲡⲓⲙⲁ /f. 103v./ <ⲉ>ⲧⲁⲩⲥⲓⲧ ⲛⲛⲓⲛⲉⲩⲏ ⲉ́ϧⲣⲏⲓ ⲉⲣⲟⲩ·

55. ⲉⲃⲉ ⲟⲩ ⲇⲉ ⲍⲱⲕ:· ⲱ̀ ⲡⲓⲍⲏⲕⲓ ⲕⲙⲟⲕⲍ ⲛⲍⲏⲧ:· ⲭⲉ ⲉⲃⲉ ⲟⲩ ⲁⲛⲟⲕ ⲙ̀ⲡⲓⲱⲱⲡⲓ ⲙ̀ⲣⲁⲙⲁ́:· ⲛⲁⲛⲉ ⲡⲁⲓⲭⲟⲍ ⲫⲁⲓ ⲛ̀ⲧⲁⲕ ⲁⲛ ⲙ̀ⲡⲁⲓⲥⲟⲡ:· ⲓⲉ ⲛⲕⲱⲉⲡ ⲍⲙⲟⲧ ⲛ̀ⲑⲟⲕ ⲁⲛ:· ⲭⲉ ⲁⲡⲥ̅ⲥ̅ ⲁⲓⲕ ⲛⲣⲉⲙⲍⲉ:· ⲉ́ⲃⲟⲗ ϧⲁ ⲛⲓⲣⲱⲟⲩⲱ ⲧⲏⲣⲟⲩ:· ⲉ́ⲧⲉ ⲡⲓⲣⲁⲙⲁⲟ:· ⲭⲓ ⲣⲱⲟⲩⲱ ϧⲁⲣⲱⲟⲩ:· ⲭⲭⲓ ⲣⲱⲟⲩⲱ ⲅⲁⲣ ϧⲁ ⲍⲁⲛⲛⲓⲱⲧ ⲛ̀ⲥⲩⲛⲫⲟⲣⲁ:· ⲭⲍⲟ`ⲣ´ⲡ[14] ⲇⲉ ⲁⲛ:· ϧⲉⲛ ⲡⲓⲕⲉⲉⲭⲱⲣⲍ:· ⲉⲩⲙⲟⲕⲙⲉⲕ ϧⲉⲛ ⲍⲁⲛⲥⲟⲥⲛⲓ ⲛⲁⲅⲣⲓⲟⲛ:· ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ:· ⲭⲉ ⲥⲉⲛⲁⲟⲗⲧ ⲉ́ⲙⲁⲩ ϧⲉⲛ ⲧⲁⲓⲁⲣⲭⲏ:· ⲛⲧⲟⲩⲱⲁⲧ ⲛ̀ⲛⲁⲓⲭⲣⲏⲙⲁ

13. Ms.: ⲉⲩⲍⲱⲟⲩ.
14. ⲣ added by another hand.

ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲉⲣ ϧⲁⲉ ⲙⲡⲁ†ⲙⲟⲩ ⲣⲱ:· ⲭⲭⲓ ⲙ̀ⲫⲣⲱⲟⲩⲱ ⲇⲉ ⲟⲛ ⲛ̀ⲍⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲟⲱ:· ⲭⲑⲱⲱ ⲛⲍⲁⲛⲕⲧⲏⲙⲁ:· ⲛⲉⲙ ⲍⲁⲛⲕⲏⲡⲟⲥ:· ⲭⲑⲁⲙⲓⲟ́:· ⲙⲍⲁⲛⲙⲏⲱ ⲛⲉⲣⲅⲁⲧⲏⲥ:· ⲛⲉⲙ ⲍⲁⲛⲉ́ⲃⲓⲁⲓⲕ:·

56. ⲛ̀ⲑⲟⲕ ⲇⲉ ⲱ̀ ⲡⲓⲍⲏⲕⲓ:· ⲙ̀ⲙⲟⲛ ⲍⲁⲓ ϧⲉⲛ ⲛⲁⲓⲍⲟⲭⲍⲉⲭ ⲙ̀ⲙⲟⲕ:· ⲡⲉⲕⲣⲱⲟⲩⲱ ⲧⲏⲣⲭ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲟⲩⲱⲓⲕ ⲛⲉⲙ ⲟⲩⲱⲑⲏⲛ:· ⲱ̀ ⲡⲓⲍⲏⲕⲓ:· ⲁⲓⲛⲁⲧⲉⲛⲑⲱⲛⲕ ⲉ́ⲟⲩ ⲓⲉ ⲁⲓⲛⲁⲭⲁⲕ ⲉϧⲣⲏⲓ ϧⲉⲛ ⲁⲱ ⲛ̀ⲥⲙⲟⲧ ⲛⲧⲟⲧ:· ⲁⲕⲟⲛⲓ ⲛⲟⲩⲭⲟⲓ ⲛ̀ⲃⲉⲣⲓ ⲉⲭⲁⲥⲓⲱⲟⲩ /f. 104r./ ⲛⲁⲟⲩⲓⲛ ϧⲉⲛ ⲛⲓⲙⲱⲟⲩ:· ⲱⲁⲭⲱⲥⲏⲣ ⲅⲁⲣ ϧⲉⲛ ⲙⲱⲟⲩ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲟⲩⲙⲟⲑⲛⲉⲥ ϧⲉⲛ ⲡⲓⲙⲁ ⲉⲩⲟⲩⲱⲱ ⲉ́ⲙⲟⲱⲓ ⲉ́ⲣⲟⲩ:· ⲁⲕⲟⲛⲓ ⲟⲛ ⲛⲟⲩⲍⲁⲗⲏⲧ:· ⲉⲩⲍⲏⲗ ϧⲉⲛ ⲛⲉⲩⲧⲉⲛⲍ:· ⲉⲡⲓⲙⲁ ⲉ́ⲧⲉⲩⲛⲁⲭⲓⲙⲓ ⲛⲧⲉⲩϧⲣⲉ ⲙ̀ⲙⲁⲩ:· ⲱⲁⲩⲍⲱⲗ ⲉ́ⲙⲁ`ⲩ´ ⲁⲥⲛⲉ ⲉⲧⲫⲱ:·

57. ⲡⲓⲣⲁⲙⲁⲟ́ ⲇⲉ ⲉⲩⲧⲉⲛⲑⲱⲛⲧ ⲉ́ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲭⲟⲓ ⲉⲩⲟⲧⲡ ⲛⲁ`ⲟ´ⲩⲓⲛ[15] ⲙ̀ⲡⲁⲩⲱⲥⲏⲣ ϧⲉⲛ ⲍⲁⲓ ⲙ̀ⲙⲁⲓ ⲓⲙⲏⲧ ⲉ̀ⲡⲓⲡⲉⲗⲁⲅⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲱⲟⲩ ⲉⲧⲱϧⲕ ⲧⲏⲣⲟⲩ:· ⲱⲁⲩⲉⲣⲕⲩⲛⲁⲓⲛⲉⲩⲓⲛ ⲅⲁⲣ ⲛⲟⲩⲙ`ⲏ´ⲱ[16] ⲛ̀ⲥⲟⲡ:· ⲍⲓⲧⲉⲛ ⲡⲥⲓⲛ̀ⲭⲟⲛⲥ ⲛ̀ⲛⲓⲍⲱⲓⲙⲓ:· ⲟⲩⲟⲍ ⲱⲁⲩⲥⲓⲧ ⲛ̀ⲍⲁⲙⲁⲩⲭⲁⲗ ⲥⲁⲧⲍⲏ:· ⲛⲉⲙ ⲥⲁⲫⲁⲍⲟⲩ ⲙ̀ⲙⲟⲩ:· ⲍⲱⲥⲇⲉ ⲉⲩⲥⲓ ⲍⲣⲁⲩ ⲛⲉⲙⲁⲩ:· ⲱⲁⲣⲉⲣⲟⲩⲍⲓ ⲱⲱⲡⲓ:· ⲙⲡⲁⲩⲱⲉⲛϥ ⲉ́ⲡⲓⲭⲣⲟ:· ⲫⲏ ⲉ†ⲭⲱ ⲙ̀ⲙⲟⲩ:· ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲩ ⲍⲱⲧⲉⲛ:· ⲭⲉ ⲉⲫⲟⲥⲟⲛ ⲉ́ⲣⲉⲡⲓⲣⲁⲙⲁⲟ́ ⲥⲓ ⲍⲣⲁϥ ϧⲉⲛ ⲛⲁⲓⲥⲓ ⲍⲣⲁϥ ⲧⲏⲣⲟⲩ:· ⲱⲁⲣⲉⲣⲟⲩⲍⲓ ⲱⲱⲡⲓ ⲉ́ⲣⲟⲩ:· ⲉⲧⲉ ⲧϧⲁⲉ ⲙ̀ⲡⲉϥⲁⲍⲓ ⲧⲉ:· ⲛ̀ⲧⲉϥⲙⲟⲩ ⲛ̀ⲧⲉϥ† ⲟ́ⲥⲓ ⲙ̀ⲡⲉϥⲱⲛϧ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ:· ⲟⲩⲟⲛ ⲍⲁⲛⲟⲩⲟⲛ ⲅⲁⲣ ϧⲉⲛ ⲛⲓⲥⲙⲟⲧ ⲛ̀ⲍⲁⲗⲏⲧ ϧⲉⲛ ⲡⲕⲟⲥⲙⲟⲥ:· ⲉ́ⲣⲉⲛⲟⲩⲧⲉⲛⲍ ⲙ̀ⲙⲱⲟⲩ:· ⲙ̀ⲡⲁⲩⲱⲍⲁⲗⲁⲓ ⲉ́ⲡⲱⲱⲓ:· ⲁⲗⲗⲁ ⲥⲉⲙⲟⲧⲉⲛ ⲛ̀ⲧⲁⲍⲱⲟⲩ·

58. /f. 104v./ ⲉⲓⲭⲱ ⲛ̀ⲛⲁⲓ:· ⲉⲓⲧⲁⲓⲟ ⲛⲛⲓⲍⲏⲕⲓ ⲁⲛ ⲉⲓⲱⲱⲱϥ ⲛ̀ⲛⲓⲣⲁⲙⲁⲟ́:· ⲟⲩⲇⲉ ⲧⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁϥ ⲁⲛ:· ⲁⲗⲗⲁ ⲟⲩⲟⲛ ⲍⲏⲕⲓ ⲟⲛ:· ⲉ́ⲱⲁϥⲓ́ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲙⲉⲧⲍⲏⲕⲓ:· ⲉ́ⲍⲟⲩⲛ ⲉ́ⲕⲉⲙⲉⲧⲍⲏⲕⲓ ⲉⲥⲍⲱⲟⲩ:· ⲉ́ⲍⲟⲧⲉ ⲑⲁⲓ ⲛ̄ⲍ̄ ⲛ̀ⲕⲱⲃ ⲛⲥⲟⲡ:· ⲓⲉ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲍⲏⲕⲓ ⲛⲉⲣⲅⲁⲧⲏⲥ ⲉϥⲥⲓ ⲙ̀ⲡⲉϥⲃⲉⲭⲉ:· ⲙ̀ⲡⲓⲉⲍⲟⲟⲩ ⲧⲏⲣϥ ⲉϥ† ⲙ̀ⲙⲟϥ ⲛ̀ⲛⲓⲡⲟⲣⲛⲏ:· ⲙⲏ ⲭⲛⲁⲭⲟⲥ ⲙ̀ⲫⲁⲓ:· ⲭⲉ ϥⲛⲁⲉⲣ ⲣⲉⲙⲍⲉ ⲉ́ⲛⲓⲕⲟⲗⲁⲥⲓⲥ:· ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲥⲉⲛⲁⲍⲓⲧϥ ⲉ́ⲡⲓⲭⲁⲕⲓ ⲉⲧⲥⲁⲃⲟⲗ:· ⲡⲓⲙⲁ ⲉⲧⲉ ⲫⲣⲓⲙⲓ ⲛⲁⲱⲱⲡⲓ ⲙⲙⲟϥ:· ⲛⲉⲙ ⲡⲓⲥⲟⲉⲣⲧⲉⲣ ⲛ̄ⲧⲉ ⲛⲓⲛⲁⲭⲍⲓ:·

59. ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲍⲏⲕⲓ ⲛⲁⲣⲅⲟⲥ ⲙ̀ⲡⲉϥⲉⲣ ⲍⲱⲃ ϧⲉⲛ ⲛ̀ⲉϥⲭⲓⲭ:· ϧⲉⲛ ⲟⲩⲧⲉⲭⲛⲏ:· ⲛ̀ⲧⲉϥⲱⲁⲛⲟⲩⲱϥ ⲛ̀ϧⲏⲧⲥ ⲁⲗⲗⲁ ⲉϥⲥⲓ ⲟⲩⲓ̀:· ⲉϥⲱⲗⲓ ⲙ̀ⲫⲏ ⲉⲧⲉ ⲫⲱϥ ⲁⲛ ⲡⲉ· ⲭⲛⲁⲭⲟⲥ ⲛⲏⲓ ⲭⲉ ⲫⲁⲓ ⲉⲣ ⲛⲟⲃⲓ ⲁⲛ:· ⲁⲗⲏⲑⲱⲥ ⲥⲉⲛⲁⲭⲉⲙϥ:· ⲉⲁⲩⲍⲓⲧϥ ⲉ́ⲛⲓⲕⲟⲗⲁⲥⲓⲥ:· ⲉⲧⲁⲩⲍⲓⲟⲩⲓ̀ ⲛⲛⲓⲣⲱⲙⲓ ⲛⲣⲉϥⲉⲣ ⲛⲟⲃⲓ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲣⲟⲥ:· ⲓⲉ ⲟⲩⲍⲏⲕⲓ:· ⲛ̀ⲥⲁϥ ⲍⲏⲧ ⲛ̀ⲣⲉϥⲉⲣⲕⲁⲧⲁⲗⲁⲗⲓⲛ:· ⲛ̀ⲣⲉϥ† ⲣⲱⲙⲓ ⲉϥⲙⲟⲩ ⲛⲣⲉϥⲍⲓ ⲱⲛⲉ:· ⲉϥⲓⲣⲓ ⲛ̀ⲍⲁⲛⲧⲉⲭⲛⲏ ⲉⲩⲍⲱⲟⲩ:· ⲫⲁⲓ ⲙ̀ⲡⲁⲓⲣⲏ† ϥⲛⲁⲥⲓⲛ ⲟⲩⲕⲟⲗⲁⲥⲓⲥ:· ⲙ̀ⲡⲉⲙⲑⲟ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲕⲣⲓⲧⲏⲥ ⲙⲙⲏ· /f. 105r./ ⲁⲗⲏⲑⲱⲥ ϥⲛⲁⲥⲓ ⲡⲓⲣⲁ ⲛⲍⲁⲛⲛⲓⲱⲧ ⲛ̀ⲕⲟⲗⲁⲥⲓⲥ:· ⲟⲩⲟⲍ ⲧⲉϥⲃⲁⲥⲁⲛⲟⲥ ⲥⲉⲛⲁⲉⲛⲥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲉϥⲍⲟ·

15. ⲟ added by another hand.

16. ⲏ added by another hand.

60. ⲁⲩⲭⲟⲥ ⲅⲁⲣ ⲉⲃⲏⲉ ⲡⲓⲙⲟⲩⲓ̀:· ⲭⲉ ⲁⲩⲱⲁⲛⲟⲩⲱⲱ ⲉ́ⲧⲁⲍⲟϥ:· ⲭⲉ ϥⲟⲩⲱⲙ ⲛ̀ⲍⲁⲛⲣⲱⲙⲓ:· ⲛⲉⲙ ⲍⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀:· ⲭⲛⲁⲭⲓⲙⲓ ⲛ̀ⲍⲁⲛⲕⲉⲕⲟⲩⲭⲓ:· ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲉⲩⲙⲟⲱⲓ ⲛⲥⲱϥ:· ⲙ̀ⲡⲓⲛⲁⲩ ⲇⲉ ⲉϥⲛⲁⲭⲓⲙⲓ ⲛⲟⲩⲭⲟⲣⲭⲥ:· ⲍⲓⲛⲁ ⲁϥⲱⲁⲛⲕⲏⲛ ⲉϥⲟⲩⲱⲙ:· ⲛ̀ⲥⲉⲟⲩⲱⲙ ⲍⲱⲟⲩ ⲙ̀ⲫⲏ ⲉⲑⲛⲁⲥⲉⲡⲓ ⲉ́ⲣⲟϥ:· ⲓ̀ⲧⲁ ⲁⲩⲱⲁⲛⲟⲩⲱⲱ ⲉ́ⲧⲁⲍⲟϥ:· ⲛ̀ⲭⲉ ⲛⲏ ⲉⲧⲭⲱⲣⲭ ⲉ́ⲣⲟϥ:· ⲱⲁⲩⲱⲱⲕⲓ ⲛ̀ⲍⲁⲛⲛⲓⲱⲧ ⲛ̀ⲱⲓⲕ:· ⲉⲩⲱⲏⲕ ⲉⲙⲁⲱⲱ ⲛ̀ⲥⲉⲍⲟⲃⲥⲟⲩ ϧⲉⲛ ⲍⲁⲛⲭⲁⲗ:· ⲛ̀ⲧⲟⲩⲧⲁⲭⲣⲟ ⲙ̀ⲡⲓⲙⲱⲓⲧ ⲉ́ϧⲟⲩⲛ ⲱⲁⲧⲉϥⲙⲏ† ⲛ̀ⲧⲟⲩⲥⲱⲛⲍ ⲉ́ⲭⲱϥ ⲛⲟⲩⲧⲉⲃⲛⲏ ⲭⲉ ⲁⲣⲉⲱⲁⲛⲡⲓⲉⲭⲱⲣⲍ ⲱⲱⲡⲓ:· ⲱⲁⲣⲉⲡⲓⲙⲟⲩⲓ:· ⲓ̀ ⲛⲧⲉϥ† ⲙ̀ⲡⲉϥⲟⲩⲟⲓ ⲉⲃⲣⲉϥⲫⲱϧ ⲙ̀ⲡⲓⲧⲉⲃⲛⲏ:· ⲉⲧⲍⲓ† ⲭⲟⲣⲭⲥ· ⲱⲁϥⲥⲱ ⲇⲉ ⲙ̀ⲡⲉϥⲥⲛⲟϥ ⲛⲧⲉϥⲛ̀ⲕⲟⲧ:·

61. ⲓ̀ⲧⲁ ⲱⲁⲣⲉⲛⲓⲕⲟⲩⲭⲓ ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲟ́ⲍⲓ ⲉⲣⲁⲧⲟⲩ ⲛⲁⲍⲣⲁϥ:· ⲉⲩⲟⲩⲱⲱ ⲉ́ⲟⲩⲱⲙ ⲍⲱⲟⲩ ϧⲉⲛ †ⲭⲟⲣⲭⲥ· ϧⲉⲛ †ⲟⲩⲛⲟⲩ ⲱⲁⲣⲉⲡⲓⲙⲟⲩⲓ ϥⲱⲭⲓ ⲉ́ⲭⲱⲟⲩ ϧⲉⲛ ⲟⲩⲑⲩⲙⲟⲥ:· ⲥⲁⲧⲟⲧϥ ⲱⲁⲣⲉⲛⲓⲣⲟⲕⲍ ⲥⲱϧⲉⲙ ⲟⲩⲟⲍ ⲛⲧⲟⲩⲍⲉⲓ ⲉ́ⲡⲱⲓⲕ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ· /f. 105v./ ⲁⲣⲉⲱⲁⲛⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ:· ⲱⲁⲩⲍⲓ ⲭⲣ̀ⲱ́ⲙ ⲉ́ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ:· ⲡⲓⲛⲓⲱⲧ ⲛⲑⲏⲣⲓⲟⲛ:· ⲛⲉⲙ ⲛⲓⲕⲟⲩⲭⲓ:· ⲱⲁⲣⲉⲡⲓⲭⲣ̀ⲱ́ⲙ ⲣⲟⲕⲍⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲡⲓⲱⲓⲕ:·

62. ⲫⲁⲓ ⲡⲉ ⲙ̀ⲫⲣⲏ† ⲛ̀ⲛⲓⲕⲟⲗⲁⲥⲓⲥ:· ⲱⲁⲕⲭⲉⲙ ⲛⲛⲓⲣⲁⲙⲁⲟ́ ⲛⲣⲉϥⲉⲣ ⲛⲟⲃⲓ ⲉⲩⲟⲙⲥ:· ⲉϧⲣⲏⲓ ϧⲉⲛ ⲡⲓⲁⲣⲟ ⲛⲭⲣⲱⲙ ⲛ̀ⲧⲉⲕⲭⲉⲙ ⲛⲓⲍⲏⲕⲓ ⲍⲱⲟⲩ ⲛⲣⲉϥⲉⲣ ⲛⲟⲃⲓ:· ⲉⲩⲟⲓ ⲛ̀ⲱⲫⲏⲣ ⲉ́ⲡⲁⲓⲭⲣⲱⲙ ⲛⲟⲩⲱⲧ ⲛⲉⲙⲱⲟⲩ:· ⲁⲗⲗⲁ ⲥⲉⲛⲁⲛⲁⲓ ⲙ̀ⲡⲓⲍⲏⲕⲓ ⲛⲟⲩⲕⲟⲩⲭⲓ ⲉⲍⲟⲧⲉ ⲡⲓⲣⲁⲙⲁⲟ́:· ⲛ̀ⲧⲱⲉⲃⲓⲱ ⲛ̀ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ:· ⲉ̀ⲧⲁⲡⲓⲣⲁⲙⲁⲟ́ ⲥⲓⲧⲥ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ:·

63. ⲉⲃⲏⲉ ⲟⲩ ⲱ̀ ⲡⲓⲍⲏⲕⲓ ⲕⲭ̀ⲟ́ⲍ:· ⲉ̀ⲡⲓⲣⲁⲙⲁⲟ ⲛⲉⲙ ⲡⲉⲭⲱⲟⲩ:· ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲕⲟⲩⲭⲓ ⲭⲛⲁⲥⲓⲛⲓ:· ⲛ̀ⲧⲉⲭⲃⲟⲣⲃⲉⲣ:· ⲙ̀ⲫⲣⲏ† ⲛⲟⲩⲍⲣⲏⲓ:· ⲛ̀ⲧⲉ ⲟⲩⲥⲱⲟⲩⲃⲉⲛ[17] :· ⲙⲏ ⲙ̀ⲡⲟⲩⲥϧⲁⲓ ⲛⲁⲕ:· ⲓⲥⲭⲉⲛ ⲱⲟⲣⲡ ⲭⲉ ⲙ̀ⲡⲉⲣⲭⲟⲍ ⲉ̀ⲡⲱⲟⲩ ⲙ̀ⲡⲓⲣⲁⲙⲁⲟ́ ⲙⲏ ⲕⲥⲱⲟⲩⲛ ⲁⲛ:· ⲙ̀ⲡⲉⲭⲱⲟⲣⲱⲉⲣ ⲉⲡϧⲁⲉ́:· ⲓⲉ ⲭⲛⲁ† ⲱⲟⲩ ⲁⲛ ⲣⲱ ⲙ̀ⲫ† ⲭⲉ ⲁⲭⲭⲁ ⲡⲉⲕⲥⲱⲙⲁ ⲣⲱ ⲉⲭⲟⲩⲟⲩⲟⲝ ⲉ́ⲣⲟⲕ ⲉ́ⲕⲉⲣ ⲍⲱⲃ ϧⲉⲛ ⲡⲓⲕⲁⲩⲙⲁ:· ⲛⲉⲙ ⲡⲓⲱⲭⲉⲃ:· ⲟⲩⲟⲍ ⲁⲕⲱⲁⲛⲭⲉⲙ ⲱⲓⲕ ⲛⲉⲙ ⲍⲙⲟⲩ ⲭⲛⲁⲙⲁⲍ ϧⲏⲧⲕ ⲱⲁⲧⲉⲕⲥⲓ:·

64. ⲡⲓⲣⲁⲙⲁⲟ ⲇⲉ ⲍⲱⲭ:· ⲁⲭⲱⲁⲛ ⲥⲟⲭⲓ ⲛⲟⲩⲕⲟⲩⲭⲓ /f. 106r./ ⲛⲟⲩⲉ́ⲥⲟⲟⲩ ⲉⲡⲱⲉⲙⲙⲟ:· ⲕⲉⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲉⲩⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲉⲩⲧⲏⲃⲛⲏ ⲱⲁⲭⲭⲱⲭⲓ ⲉ́ⲃⲟⲗ:· ⲱⲁⲭⲛ̀ⲕⲟⲧ ⲍⲓⲭⲉⲛ ⲍⲁⲛⲙⲁ ⲛⲛ̀ⲕⲟⲧ ⲉⲩⲫⲟⲣⲱ:· ⲟⲩⲟⲍ ⲱⲁⲭⲟⲥ ⲛⲛⲏ ⲉⲧⲕⲱ† ⲉ́ⲣⲟⲭ ⲭⲉ ⲁⲓϧⲓⲥⲓ ⲧⲱⲛⲁ ⲙ̀ⲫⲟⲟⲩ:· ⲱⲁⲩⲉⲣⲡⲓⲧⲁⲍⲓⲛ ⲛⲟⲩⲙⲏⲱ ⲛ̀ⲭⲓⲛⲟⲩⲱⲙ ⲛⲁⲭ:· ⲛⲏ ⲉⲛⲁⲣⲉⲡⲉⲭⲍⲏⲧ `ⲛⲁ´ⲥⲓⲧⲟⲩ[18] ⲛⲟⲩⲟ́ⲙⲟⲩ ⲱⲁⲭⲭⲉⲙ †ⲡⲓ ⲛⲟⲩⲕⲟⲩⲭⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲛⲟⲩⲁⲓ:· ⲟⲩⲁⲓ ⲙ̀ⲡⲉⲭⲧⲏⲃ:· ⲙⲉⲛⲉⲛⲥⲱⲥ ⲱⲁⲭⲕⲱⲧ ⲙ̀ⲡⲉⲭⲍⲟ:· ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲱⲟⲩ:·

65. ⲫⲁⲓ ⲇⲉ ⲁⲭⲭⲉⲭ ⲡⲓⲍⲏⲕⲓ ⲙ̀ⲙⲟϥ ⲉⲱⲧⲉⲙⲧⲏⲓϥ ⲛⲁϥ ⲛⲁⲅⲁⲡⲏ:· ⲁⲭⲭⲉⲭ ⲧⲉϥⲯⲩⲭⲏ ⲙ̀ⲙⲱⲟⲩ ⲍⲱϥ:· ⲉⲱⲧⲉⲙⲟⲩⲱⲙ ⲉ́ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ:· ⲁⲥⲱⲁⲛⲱⲱⲡⲓ ⲇⲉ ⲛ̀ⲧⲉϥⲱⲱⲛⲓ:· ⲥⲉⲟⲩⲱⲙ ⲛ̀ⲛⲉϥⲕⲁⲥ ⲛ̀ⲭⲉ †ⲡⲟⲧ ⲁⲭⲣⲓⲁ̀:· ⲛⲧⲉⲕⲭⲉⲙ ⲟⲩⲙⲏⲱ ⲛ̀ⲥⲏⲓⲛⲓ

17. second ⲟⲩ added at end of line later by another hand.

18. ⲛⲁ added later by another hand.

ⲙ̀ⲡⲉϥⲕⲱⲧ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ:· ⲭⲉ ⲙⲡⲉⲣⲟⲩⲉⲙ:· ⲟⲩ:· ⲛⲉⲙ ⲟⲩ:· ⲙ̀ⲙⲟⲛ ⲭⲛⲁϧⲓⲥⲓ:· ⲉⲩⲱⲱⲧ ⲛ̀ⲣⲱϥ ⲛⲉⲙ ⲡⲥⲉⲡⲓ ⲛⲛⲉϥⲁⲅⲁⲑⲟⲛ:·

66. ϩⲁⲣⲁ ⲁⲕⲥⲟⲗⲥⲉⲗ ⲛⲟⲩⲕⲟⲩⲭⲓ ϩⲱⲕ ⲧⲛⲟⲩ ⲱ ⲡⲓϩⲏⲕⲓ:· ⲉⲧⲁⲕⲥⲱⲧⲉⲙ ⲉⲛⲁⲓⲥⲩⲛⲫⲟⲣⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲛⲭⲟⲧⲟⲩ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲙⲡⲓⲣⲁⲙⲁⲱ ⲛⲁⲑⲛⲁⲓ:· ⲛ̀ⲧⲉⲕϩⲓⲟⲩⲓ̀ ⲥⲁⲃⲟⲗ ⲙ̀ /f. 106v./ ⲙⲟⲕ ⲙ̀ⲡⲁⲓⲱⲱⲛⲓ ⲉⲧϩⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓⲭⲟϩ ⲡⲉ:· ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲉ̀ⲣⲉⲧⲣⲣⲁⲫⲏ ⲥⲁϫⲓ ⲉ̀ⲣⲱⲟⲩ:· ⲭⲉ ⲱⲟⲩ ⲛⲓⲁ̀ⲧⲟⲩ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲣ ϩⲟⲧ ϧⲁⲧϩⲏ ⲙⲡ̅ⲥ̅:· ⲟⲩⲟϩ ⲉⲧⲙⲟⲱⲓ ϩⲓ ⲛⲉϥⲙⲱⲓⲧ:· ϥⲛⲁⲥⲓ ⲉ̀ⲃⲟⲗ ϩⲓ ⲛⲓⲟⲩⲧⲁϩ ⲛ̀ⲧⲉ ⲛⲉϥϧⲓⲥⲓ:· ⲉⲃⲏⲗ ⲉ̀ⲟⲩⲣⲁⲙⲁⲟ ⲛ̀ⲱⲁⲛⲁϩⲟϩϥ ⲛ̀ⲣⲉϥⲧ ⲁ̀ⲅⲁⲡⲏ:· ⲙ̀ⲫⲣⲏⲧ ⲉⲧⲥϧⲛⲟⲩⲧ:· ⲭⲉ ⲟⲩⲣⲱⲙⲓ ⲛⲁⲅⲁⲑⲟⲥ:· ϥⲛⲁⲱⲉⲛ ϩⲛⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲧ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲧⲏⲣϥ ⲛⲁⲛⲉ ⲧⲙⲉⲧⲣⲁⲙⲁⲟ:· ⲙ̀ⲫⲏ ⲉⲑⲛⲁⲉⲣ ⲟⲓⲕⲟⲛⲟⲙⲓⲛ ⲙ̀ⲙⲟⲥ ⲕⲁⲧⲁ ⲫⲧ:· ⲛⲁⲛⲉ ⲧⲙⲉⲧϩⲏⲕⲓ ⲟⲛ ⲙⲫⲏ ⲉⲱⲛⲁ̀ⲱ̀ϫⲁⲓ ϧⲁⲣⲟⲥ:· ⲛ̀ⲧⲉϥⲱⲱⲡⲓ ⲉϥⲱⲉⲡ ϩⲙⲟⲧ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ:·

67. ⲁⲗⲗⲁ ⲡⲉϫⲁⲕ ⲛⲏⲓ ⲱ ⲡⲓϩⲏⲕⲓ:· ⲭⲉ ⲁⲩⲉⲣ ⲇⲓⲁ̀ⲃⲟⲗⲓⲛ ⲙ̀ⲙⲟⲓ:· ⲟⲩⲟϩ ⲁⲩⲥⲓⲧ ⲛ̀ϫⲟⲛⲥ:· ⲓⲉ ⲕⲥⲱⲧⲉⲙ ⲁⲛ ⲙ̀ⲫⲏ ⲉ̀ⲧⲁϥϫⲟⲥ ⲭⲉ ⲛⲉϫ:· ⲡⲓϩⲁⲡ ⲉ̀ⲣⲟⲓ:· ⲟⲩⲟϩ ⲁⲛⲟⲕ ⲉⲑⲛⲁⲧ ⲱⲉⲃⲓⲱ̀ ⲡⲉϫⲉ ⲡⲥ̅ⲥ̅:· ⲕⲁⲛ ⲁⲩⲱⲁⲛⲉⲣⲁⲇⲓⲕⲓⲛ ⲙ̀ⲙⲟⲕ ⲟⲛ ⲡⲥ̅ⲥ̅ ⲛⲁⲉⲣ ⲡⲉⲕϩⲁⲡ ϧⲉⲛ ⲟⲩϫⲱⲗⲉⲙ· ⲕⲥⲱⲟⲩⲛ ⲁⲛ:· ⲙⲏ ⲟⲩⲣⲁⲙⲁⲟ ⲁⲛ ⲡⲉ ⲇⲁⲩⲓⲁ:· ⲓⲉ ⲙⲏ ⲙ̀ⲙⲟⲛ ⲱϫⲟⲙ ⲙ̀ⲙⲟϥ ⲁⲛ:· ⲉⲑⲣⲉϥⲉⲣ ⲡⲉϥⲙ̀ⲡⲱⲓⲱ /f. 107r./ ⲛⲉⲙ ⲛⲏ ⲉⲧⲥⲓ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲟⲛⲥ· ⲥⲉ ⲧϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲟⲩⲟⲛ ⲱϫⲟⲙ ⲙ̀ⲙⲟϥ ⲁⲗⲗⲁ ⲙ̀ⲡⲉϥⲓⲣⲓ ⲙ̀ⲫⲁⲓ:· ⲛⲁϥⲱⲗⲏⲗ ⲡⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ:· ⲭⲉ ⲙⲁ ϩⲁⲡ ⲡⲥ̅ⲥ̅ ⲛ̀ⲛⲏ ⲉⲧⲥⲓ ⲙ̀ⲙⲟⲓ ⲛ̀ϫⲟⲛⲥ ⲃⲱⲧⲥ ⲉ̀ⲛⲏ ⲉⲧⲃⲱⲧⲥ ⲉ̀ⲣⲟⲓ:· ⲥⲓ ⲛⲟⲩϩⲟⲡⲗⲟⲛ ⲛⲉⲙ <ⲛ>ⲟⲩⲱⲉⲡⲱⲓ:· ⲧⲱⲛⲕ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲓ:· ⲁⲕⲛⲁⲩ ⲭⲉ ⲁϥϫⲁ ϩⲟⲏϥ ⲉⲧⲃⲟⲏⲑⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲥ̅ⲥ̅:· ⲉϩⲟⲧⲉ ⲛ̀ⲧⲉϥⲉⲣ ⲡⲉϥϩⲁⲡ ⲙⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲛⲏ ⲉⲧⲥⲓ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲟⲛⲥ:·

68. ⲡⲓ̅ⲅ̅ ⲛⲁⲗⲟⲩ ⲛⲁⲅⲓⲟⲥ ⲛⲁⲣⲉⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲉϥⲛⲓⲱⲧ:· ⲉⲣ ⲁⲡⲓⲗⲏ ⲉ̀ⲣⲱⲟⲩ ⲉⲫⲙⲟⲩ:· ⲁϥϫⲟⲥ ⲅⲁⲣ ⲉⲃⲣⲟⲩⲑⲱⲕ ⲉ̀ⲧϩⲣⲱ ⲛ̀ϫⲣⲱⲙ ⲛ̀ⲍ̅ ⲛ̀ⲕⲱⲃ ⲛ̀ⲥⲟⲡ ϧⲉⲛⲟⲩ ⲟⲩⲑⲏⲛ ⲛⲉⲙ ⲟⲩⲗⲁⲙϫⲁⲧⲡ ⲛⲉⲙ ϩⲁⲛⲣⲟⲕϩ ⲛ̀ϫⲁϫⲓⲑⲱⲗ:· ⲁⲩⲥⲁⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲧⲕⲁⲙⲓⲛⲟⲥ ⲛ̀ϫⲣⲱⲙ ⲉⲩⲟⲩⲱⲱ ⲉ̀ⲣⲟⲕϩⲟⲩ ϧⲉⲛ ⲟⲩⲥⲓⲛ̀ϫⲟⲛⲥ:· ⲟⲩⲟϩ ⲛⲁⲩⲱⲗⲏⲗ ⲡⲉ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:· ⲭⲉ ⲡⲥ̅ⲥ̅ ⲡⲉⲛⲛⲏⲃ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲕⲉⲛⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉϫⲱⲛ:· ⲉⲧⲁⲕⲉⲛⲟⲩ ⲉϫⲱⲛ ϧⲉⲛ ⲟⲩϩⲁⲡ ⲙ̀ⲙⲏⲓ:· ⲙ̀ⲙⲟⲛ ⲛ̀ⲧⲁⲛⲛⲟⲩⲟⲩⲣⲟ:· ⲟⲩⲇⲉ ⲟⲩⲁⲣϫⲱⲛ:· ⲛ̀ⲑⲟⲕ ⲙⲙⲁⲩⲁⲧⲕ ⲡ̀ⲉ ⲡⲉⲛⲟⲩⲣⲟ ⲛ̀ⲑⲟⲕ ⲇⲉ ⲟⲛ ⲡⲉⲑⲛⲁⲉⲣ ⲡⲉⲛϩⲁⲡ ⲛⲉⲙ ⲛⲏ ⲉⲧⲥⲓ ⲙ̀ⲙⲟⲛ ⲛ̀ϫⲟⲛⲥ /f. 107v./ ⲉⲧⲁⲩϫⲁ ⲡⲓⲙⲁ ⲇⲉ ⲙ̀ⲫⲏ ⲁϥⲉⲣ ⲃⲟⲏⲑⲓⲛ ⲉⲣⲱⲟⲩ· ⲙ̀ⲡⲉⲡϫⲱⲛⲧ ⲙ̀ⲡⲟⲩⲣⲟ:· ⲱⲉⲣ ⲁⲇⲓⲕⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲇⲉ ⲟⲛ ⲙ̀ⲡⲉⲡⲓϫⲣⲱⲙ ⲥⲓⲧⲟⲩ ⲛ̀ϫⲟⲛⲥ ⲛ̀ⲍⲁⲓ:·

69. ⲇⲁⲛⲓⲏⲗ ⲇⲉ ⲟⲛ:· ⲟ̀ⲙⲱⲥ ⲡⲓⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲧⲟⲩⲥⲱⲛⲓ:· ⲁ̀ⲡⲟⲩⲣⲟ ⲧϩⲁⲡ ⲉ̀ⲣⲟϥ ⲉ́ⲫⲙⲟⲩ:· ⲁϥⲑⲣⲟⲩⲥⲟⲃⲧ ⲛ̀ⲛⲓⲑⲏⲣⲓⲟⲛ:· ⲁϥⲟⲩⲁϩ ⲡⲉϥⲣⲱⲟⲩⲱ ⲧⲏ`ⲣ´ϥ[19] ⲉⲡⲥ̅ⲥ̅:· ⲉϥⲥⲱⲟⲩⲛ ⲭⲉ ϥⲛⲁⲉⲣ ⲡⲉϥϩⲁⲡ:· ⲙ̀ⲡⲉⲛⲓⲑⲏⲣⲓⲟⲛ ⲅⲁⲣ ⲱⲉⲣⲁⲇⲓⲕⲓⲛ ⲙ̀ⲙⲟϥ:· ⲟⲩⲇⲉ ⲛⲏ ⲟⲛ ⲉ̀ⲧⲁⲩ ⲉⲣⲕⲁⲑⲏⲅⲟⲣⲓⲛ ϧⲁⲣⲟϥ:· ⲙ̀ⲡⲟⲩⲱⲉⲣ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲛⲁϥ ⲉⲡⲧⲏⲣϥ

19. ⲣ inserted between ⲏ and ϥ by another hand.

ⲡⲉ:· ⲁⲗⲗⲁ ⲛ̀ⲑⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩϩⲓⲟⲙⲓ:· ⲛⲉⲙ ⲛⲟⲩⲱⲏⲣⲓ:· ⲁⲛⲓⲙⲟⲩⲓ:· ⲉⲣ ⲛⲟⲩⲕⲁⲥ ⲛ̀ⲕⲟⲩⲭⲓ:· ⲕⲟⲩⲭⲓ:· ⲁⲓⲕⲏⲛ ⲉϫⲟⲥ ⲛⲟⲩⲙⲏⲱ ⲛ̀ⲥⲟⲡ:· ⲭⲉ ⲁ̀ⲣⲉⲱⲧⲉⲙⲡⲓⲣⲱⲙⲓ ⲉⲣⲁⲓⲛ̀ⲕⲓⲛ[ⲣ]ⲙ̀ⲙⲟϥ:· ⲙ̀ⲙⲟⲛ ⲱϫⲟⲙ ⲛ̀ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ ⲉⲣⲁⲓⲛ̀ⲕⲓⲛ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ:· ⲧⲡⲁⲣⲁⲕⲁⲗⲁⲓ ⲙ̀ⲙⲱⲧⲉⲛ ⲱ ⲣⲁⲙⲁⲟⲓ ⲛⲉⲙ ⲛⲓϩⲏⲕⲓ ⲉⲩⲥⲟⲡ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ:· ⲡⲓⲟⲩⲁⲓ:· ⲓⲣⲓ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉ́ⲧⲉⲣ ⲡⲣⲉⲡⲓ ⲙ̀ⲫⲧ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ:·

70. ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲛ ϧⲁ ⲛⲏ ⲉ́ⲧⲟⲩⲙⲟⲩⲧ ⲉ́ⲣⲱⲟⲩ ⲭⲉ ⲣⲉⲛⲧ ⲥⲃⲱ /f. 108r./ ⲟⲩⲟϩ ⲭⲉ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ:· ⲛⲉⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϩⲓ ⲇⲓⲁ̀ⲕⲱⲛ:· ⲉⲱⲡⲉ ⲇⲉ ϩⲱⲛ ⲁⲛ ⲱⲧⲉⲙ̀ⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲧⲡⲣⲁⲍⲓⲥ:· ⲉⲧⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲛ ϩⲱⲛ ⲓⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲟⲩⲣⲁⲛ ⲛ̀ⲛⲟⲩϫ ⲉⲧϩⲓϫⲱⲛ:· ⲟⲩⲟϩ ϥⲏ ⲉⲧⲥϧⲛⲟⲩⲧ ⲛⲁϫⲱⲕ ⲉⲃⲟⲗ ⲉ́ϫⲱⲛ:· ⲭⲉ ϥⲏ ⲉⲧⲧ ⲥⲃⲱ ϧⲉⲛ ⲧ ⲥⲃⲱ:· ⲟⲩⲟϩ ⲉⲧⲉ ⲛⲛⲏⲛⲟⲩ ⲁⲛ ϩⲁ ⲛⲓⲥⲁϫⲓ ⲉⲑⲟⲩⲟϫ:·

71. ⲓⲉ ⲧⲛⲁⲧ ⲥⲃⲱ ⲁⲛ ⲛ̀ϩⲗⲓ:· ⲭⲉ ⲁ̀ⲣⲓ ⲡⲓⲛⲁⲓ ⲛⲉⲙ ϥⲏ ⲉⲧⲱⲁⲧ:· ⲉⲓⲱⲃⲱ ⲙ̀ⲙⲟⲓ ϩⲱ ⲫⲏ ⲉⲧⲱⲁⲧ:· ⲓⲉ ⲁⲛ ⲧⲛⲁⲱϩⲟⲛϩⲉⲛ ⲛ̀ⲧⲟⲧϥ ⲛ̀ϩⲗⲓ:· ⲭⲉ ⲙⲉⲛⲣⲉ ⲡⲉⲕⲱⲫⲏⲣ ⲙⲡⲉⲕⲣⲏⲧ:· ⲉⲓⲟⲓ ⲛ̀ϫⲁϫⲓ ϩⲱ ⲙ̀ⲡⲁⲱⲫⲏⲣ ⲛⲉⲙ ⲡⲁⲥⲟⲛ:· ⲉⲱⲟⲡ ⲇⲉ ⲁⲓⲱⲧⲉⲙⲧ ⲁ̀ⲅⲁⲡⲏ:· ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲱ<ⲏ>π[20] ⲛⲏⲓ:· ⲥⲉⲛⲁϫⲉⲙⲧ ⲉⲓⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲙⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ· ⲁⲓⲱⲁⲛⲥⲓ ϩⲟ ⲛ̀ⲧⲁⲕⲱⲗϫⲓ ⲙ̀ⲡⲓϩⲁⲡ ⲥⲉⲛⲁⲙⲟⲩⲧ ⲉ́ⲣⲟⲓ ⲭⲉ ⲡⲓⲣⲉⲛⲧ ϩⲁⲡ ⲛ̀ⲧⲉ ⲧⲁⲇⲓⲕⲓⲁ:· ⲁⲓⲱⲁⲛϫⲁ ⲣⲱⲓ ⲟⲛ ⲛ̀ⲧⲁ ⲱⲧⲉⲙⲧ ⲥⲃⲱ ⲛⲱⲧⲉⲛ:· ⲕⲁⲧⲁ ⲫⲏ ⲉⲧⲁⲩⲧⲉⲛϩⲟⲩⲧ ⲉ́ⲣⲟϥ:· ⲥⲉⲛⲁⲟⲡⲧ:· ⲛⲉⲙ ⲫⲏ ⲉⲧⲁⲛϫⲱⲡ ⲙ̀ⲡⲓϩⲁⲡ ⲛ̀ⲧⲉ ⲡⲉⲛϭ̅ⲥ̅ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ:·

72. ⲉⲑⲃⲉ ⲫⲁⲓ ⲥⲱⲉ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲓⲃⲉⲛ ⲛⲟⲣⲑⲟⲇⲟϫⲟⲥ ⲉ́ⲉⲣ ⲣⲉⲛⲧ ⲁ̀ⲅⲁⲡⲏ ⲕⲁⲧⲁ ⲕⲩⲣⲓⲁⲕⲏ /f. 108v./ ⲕⲁⲧⲁ ⲫⲏ ⲉⲧⲱ<ⲏ>π[21] ⲛⲁϥ:· ⲉ́ⲱⲱⲡ ⲙ̀ⲡⲉϥⲓ̀ⲣⲓ ⲙ̀ⲫⲁⲓ:· ⲙ̀ⲡⲉϥⲧ ⲁ̀ⲅⲁⲡⲏ ⲙ̀ⲡⲉⲣⲧⲉⲛϩⲟⲩⲧϥ ϩⲱⲥ ⲉ́ⲡⲓⲥⲕⲟⲡⲟⲥ:· ⲁⲗⲗⲁ ⲙ̀ⲙⲁⲥⲧⲉ ⲥⲟⲛ· ⲫⲏ ⲉⲑⲙⲟⲥⲧ ⲙ̀ⲡⲉϥⲥⲟⲛ:· ⲁϥⲱⲟⲡ ϧⲉⲛ ⲡⲭⲁⲕⲓ:· ⲟⲩⲟϩ ϥⲥⲱⲟⲩⲛ ⲁⲛ ⲭⲉ ⲁϥⲙⲟⲱⲓ ⲉ́ⲑⲱⲛ:· ⲭⲉ ⲁ̀ⲡⲓϫⲁⲕⲓ ⲑⲱⲙ ⲛ̀ⲛⲉϥⲃⲁⲗ:·

73. ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ:· ⲉⲁⲡⲥ̅ⲥ̅ ⲑⲱⲱ ⲛ̀ⲁϥ ⲙ̀ⲡⲉϥⲣⲱⲱⲓ ϧⲉⲛ ⲧⲭⲣⲓⲁ ⲙ̀ⲡⲁⲓⲕⲟⲥⲙⲟⲥ:· ⲛ̀ⲧⲉϥⲙⲁⲱⲑⲁⲙ ⲛ̀ⲛⲉϥⲙⲉⲧⲱⲁ`ⲛ´ⲧⲙⲁϧⲧ[22] :· ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲱⲧⲉⲙⲙⲁⲓ ⲙ̀ⲡⲉϥⲥⲟⲛ ⲛ̀ϩⲏⲕⲓ ⲛⲉⲙ ϥⲏ ⲉⲧⲱⲁⲧ:· ϥⲁⲓ ⲛⲁⲱⲱ ⲉ́ⲃⲟⲗ:· ⲛ̀ⲧⲉⲱⲧⲉⲙ ⲡⲥ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ́ⲣⲟϥ:· ⲁϥⲱⲁⲛⲉⲣⲉ̀ⲡⲓⲕⲁⲗⲁⲓⲛ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̀ ⲉⲑⲟⲩⲁⲃ:· ⲭⲉ ⲁⲙⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ ⲡⲓⲙⲁ ⲛⲉⲣ ⲱⲱⲟⲩⲱⲓ:· ⲛ̀ⲧⲉϥⲱⲧⲉⲙ ⲥⲱⲧⲉⲙ ⲉ́ⲣⲟϥ ⲛ̀ⲧⲉϥⲓ̀:· ⲉⲑⲃⲉ ⲭⲉ ⲙ̀ⲡⲉϥⲛⲁⲓ ϧⲁ ϥⲏ ⲉⲧⲱⲁⲧ:·

74. ⲥⲥⲱⲉ ⲇⲉ ⲙ̀ⲡⲕⲉⲥⲉⲡⲓ ⲛ̀ⲛⲓⲕⲗⲏⲣⲓⲕⲟⲥ:· ⲉⲧ ⲁⲅⲁⲡⲏ ⲕⲁⲧⲁ ⲧⲟⲩϫⲟⲙ:· ⲭⲉ ⲛ̀ⲑⲱⲟⲩ ⲉⲧⲱⲟⲡ ⲛ̀ⲕⲟⲡⲟⲥ:· ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ:· ⲡⲁⲩⲗⲟⲥ ⲅⲁⲣ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ:· ⲁϥⲥϧⲁⲓ ⲙ̀ⲡⲁⲓⲣⲏⲧ:· ⲭⲉ ⲁⲣⲭⲏⲉ́ⲣⲉⲩⲥ ⲛⲓⲃⲉⲛ ⲉ́ⲧⲁⲩⲧⲁϩⲱⲟⲩ ⲉ́ⲣⲁⲧⲟⲩ ϩⲓϫⲉⲛ ⲛⲓⲣⲱⲙⲓ:· ⲥⲥⲱⲉ ⲉⲣⲱⲟⲩ ⲉ́ⲉⲛ ⲑⲩⲥⲓⲁ ⲉ́ⲍⲣⲏⲓ ⲉ́ϫⲱⲟⲩ ⲛ̀ϣⲟⲣⲡ:· ⲙⲉⲛⲉⲛⲥⲱⲥ ⲉ́ϫⲉⲛ ⲡⲓⲗⲁⲟⲥ:· /f. 109r./ ⲥⲥϩⲟⲩⲧ ⲇⲉ ⲟⲛ ⲭⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲡⲉ ⲡⲍⲙⲟⲩ:· ⲙ̀ⲡⲓⲕⲁϩⲓ:· ⲁⲣⲉϣⲁⲛ ⲡⲓⲍ`ⲙ´ⲟⲩⲗⲱϥ[23] :· ⲁⲩⲛⲁⲙⲟⲗⲍϥ ⲛⲟⲩ:·

20. Ms.: ϣⲟⲡ.

21. Ms.: ϣⲟⲡ.

22. ⲛ added by another hand.

23. ⲙ added by another hand.

75. ⲓⲧⲉ ⲕⲗⲏⲣⲓⲕⲟⲥ· ⲓⲧⲉ ⲡⲁⲅⲁⲛⲟⲥ· ⲓⲧⲉ ⲣⲁⲙⲁⲟ· ⲓⲧⲉ ⲍⲏⲕⲓ· ⲙⲁⲣⲟⲩⲧ ⲍⲟⲏⲟⲩ ⲛ̀ⲧⲟⲩⲉ́ⲙⲓ ϧⲉⲛ ⲡⲟⲩⲍⲏⲧ· ⲭⲉ ⲟⲩⲟⲛ ⲟⲩⲉⲍⲟⲟⲩ ⲛ̀ⲧⲱⲉⲃⲓⲱ ⲛⲁⲱⲱⲡⲓ· ⲛ̀ⲧⲉⲡⲓⲟⲩⲁⲓ· ⲡⲓⲟⲩⲁⲓ· ⲥⲓ ⲕⲁⲧⲁ ⲛⲓⲍⲃⲏⲟⲩⲓ· ⲉⲧⲁϥⲁⲓⲧⲟⲩ· ⲍⲱⲧ ⲅⲁⲣ ⲡⲉ· ⲛ̀ⲧⲉϥⲱⲱⲡⲓ ⲛⲭⲉ ⲟⲩⲉⲍⲟⲟⲩ ⲛ̀ⲥⲉⲧ ⲍⲁⲡ ⲉⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲛ̀ϧⲏⲧϥ· ⲍⲱⲧ ⲡⲉ ⲛ̀ⲭⲉ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ· ⲛ̀ⲥⲉⲁ̀ⲟⲩⲱⲛ· ⲛ̀ⲍⲁⲛⲭⲱⲙ· ⲉⲁⲩⲭⲱ ⲉϧⲣⲏⲓ ⲛⲟⲩⲙⲁ ⲛ̀ⲧ ⲍⲁⲡ· ⲛⲓⲭⲱⲙ ⲉ̀ⲧⲟⲩⲛⲁⲟⲩⲱⲛ ⲙ̀ⲙⲱⲟⲩ· ⲛ̀ⲥⲉⲭⲓⲙⲓ ⲛⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲩⲥϧⲏⲟⲩⲧ· ⲛⲏ ⲉ́ⲧⲁⲩⲁⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲍⲁⲛⲥϧⲁⲓ ⲙ̀ⲡ̄ⲛ̄ⲁ̄ⲧⲓⲕⲟⲛ· ⲓⲧⲉ ⲁ̀ⲅⲁⲑⲟⲛ· ⲓⲧⲉ ⲡⲉⲧⲍⲱⲟⲩ·

76. ⲍⲱⲧ ⲡⲉ ⲛ̀ⲧⲉ ⲟⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲱⲱⲡⲓ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛ ⲛ̀ⲭⲉ ⲥⲁⲣⲝ ⲛⲓⲃⲉⲛ· ⲛⲓⲣⲱⲙⲓ ⲉ́ⲧⲁⲩⲙⲟⲩ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ· ⲛ̀ⲥⲉⲥⲓ ⲛ̀ⲛⲟⲩⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲟⲩⲣⲁⲛ· ⲛ̀ⲥⲉⲓ ⲉ̀ⲟⲩⲙⲁ ⲛ̀ⲧⲍⲁⲡ ⲧⲏⲣⲟⲩ· ⲍⲱⲧ ⲡⲉ ⲛ̀ⲧⲉⲥⲱⲱⲡⲓ ⲛ̀ⲭⲉ ⲧⲙⲁⲍⲥⲛⲟⲩⲧ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ· ⲛ̀ⲧⲉϥ̄ⲧ ⲟⲩⲱⲛⲍ ⲉ́ⲃⲟⲗ ⲛϧⲏⲧⲥ ⲛ̀ⲛ̀ⲓ̀ⲣⲱⲙⲓ[24] :· ⲙ̀ⲫⲣⲏⲧ ⲟⲛ ⲛ̀ⲧⲉⲧⲱⲟⲣⲡⲓ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ /f. 109v./ ⲉⲧⲁⲩⲟⲩⲱⲛⲍ ⲉ́ⲃⲟⲗ ⲛϧⲏⲧⲥ:· ⲁⲩⲥⲁⲭⲓ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ:· ⲛⲣⲟ:· ⲟⲩⲃⲉ ⲣⲟ· ⲁⲩⲟⲩⲟⲛⲍⲩ ⲉ́ⲃⲟⲗ ⲛ̄ ⲛⲓⲓⲟⲩⲁⲁⲓ:· ⲁⲩⲱⲗⲓ ⲙ̀ⲡⲓⲭⲱⲙ ⲛⲧⲉ ⲡⲓⲛⲟⲙⲟⲥ ϧⲉⲛ ⲡⲓⲉⲣⲫⲉⲓ ⲁⲩⲧⲏⲓⲩ ⲛⲱⲟⲩ:· ⲛ̀ⲑⲟⲩ ⲟⲛ ⲡⲉ ⲉⲑⲛⲁⲥⲓ ⲙ̀ⲡⲓⲭⲱⲙ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ:· ⲛⲉⲙ ⲛⲉⲛⲡⲁⲣⲁⲡⲧⲱⲙⲁ:· ⲛⲉⲙ ⲛⲉⲛⲁⲅⲁⲑⲟⲛ ϧⲉⲛ ⲛⲉⲩⲭⲓⲭ:· ϧⲉⲛ ⲧⲉⲩⲙⲁⲍⲥⲛⲟⲩⲧ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ:· ⲛⲧⲉⲩⲧ ⲙ̀ⲡⲓⲟⲩⲁⲓ:· ⲡⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲛⲉⲩⲍⲃⲏⲟⲩⲓ:· ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲭⲉ ⲡⲓⲍⲁⲡ ⲧⲏⲣϥ ⲁ̀ⲫⲓⲱⲧ ⲧⲏⲓϥ ⲙ̀ⲡⲓⲱⲏⲣⲓ:·

77. ⲁⲗⲗⲁ ⲭⲛⲁⲭⲟⲥ ⲛⲏⲓ:· ⲱ ⲡⲓⲁⲑⲛⲟⲩⲧ ⲛⲍⲉⲣⲉⲧⲓⲕⲟⲥ ⲡⲓⲱⲏⲣⲓ ⲛ̀ⲥⲁⲧⲁⲟⲩⲕⲉⲟⲥ:· ⲛⲁⲓ ⲉ́ⲧⲓⲣⲓ ⲙ̀ⲡⲍⲱⲃ ⲛ̀ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ:· ⲛⲁⲙⲫⲓⲃⲁⲗⲟⲛ <ⲭⲉ> ⲛⲁⲱ ⲛ̀ⲣⲏⲧ ⲡⲁⲓⲥⲱⲙⲁ ⲛⲁⲧⲱⲟⲩⲛⲟⲩ ⲉⲧⲁϥⲗⲟϥⲗⲉϥ ⲉ́ⲃⲟⲗ:· ⲉⲁϥⲉⲣ ⲱⲟⲓⲱ:· ⲓⲉ ⲛⲏ ⲉⲧⲁⲛⲓⲑⲏⲣⲓⲟⲛ ⲟⲩⲟⲙⲟⲩ ⲁⲩⲛⲁⲭⲉⲙⲟⲩ ⲛ̀ⲑⲱⲛ:· ⲛ̀ⲧⲉⲛⲟⲩⲥⲱⲙⲁ ⲧⲱⲟⲩⲛⲟⲩ ⲛⲕⲉⲥⲟⲡ· ⲁⲕⲥⲁⲭⲓ ⲛⲑⲟⲕ ⲕⲁⲧⲁ ⲫⲏ ⲉⲧⲉ ⲫⲱⲕ ⲛ̀ⲗⲓⲃⲓ:·

78. ⲧⲛⲁⲭⲟⲥ ⲛⲁⲕ ⲍⲱ:· ⲱ ⲡⲓⲁⲧⲍⲏⲧ ⲭⲉ ⲉⲕⲉⲛⲑⲱⲛ ⲛ̀ⲑⲟⲕ ⲙⲡⲁⲧⲟⲩⲭⲫⲟⲕ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ:· ⲁⲗⲗⲁ ⲭⲛⲁⲭⲟⲥ ⲛⲏⲓ:· ⲭⲉ ⲉ́ⲧⲁⲩⲉⲣ ⲃⲟⲕⲓ ⲙⲙⲟⲓ ϧⲉⲛ ⲟⲛⲉⲭⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲙ̄ⲑ̄ ⲛⲁⲃⲟⲧ /f. 110r./ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲉ́ⲧⲁⲩⲭⲫⲟⲓ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ:· ⲁⲛⲟⲕ ⲍⲱ ⲧⲛⲁⲭⲟⲥ ⲛⲁⲕ ⲭⲉ ⲁⲇⲁⲙ ⲡⲉⲛⲓⲱⲧ:· ⲛⲓⲙ ⲡⲉ ⲉⲧⲁⲥⲉⲣ ⲃⲟⲕⲓ ⲙ̀ⲙⲟϥ:· ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲉⲧⲁϥⲭⲫⲟϥ:· ⲁⲗⲗⲁ ⲭⲛⲁⲭⲟⲥ ⲛⲏⲓ:· ⲭⲉ ⲉⲧⲁⲫ̄ⲧ ⲥⲓ ⲛⲟⲩⲟ́ⲙⲓ:· ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲁⲩⲑⲁⲙⲓⲟϥ ⲛⲟⲩⲣⲱⲙⲓ:· ⲟⲩⲟⲍ ⲁⲩⲙⲟⲩⲧ ⲉ́ⲣⲟϥ ⲭⲉ ⲁⲇⲁⲙ:· ⲧⲉⲣⲡⲓⲥⲧⲉⲩⲓⲛ ⲍⲱ ⲙ̀ⲡⲁⲓⲥⲁⲭⲓ ⲫⲁⲓ ⲭⲉ ⲁⲫ̄ⲧ ⲭⲟⲥ ⲛⲁⲇⲁⲙ ϧⲉⲛ ⲡⲭⲓⲛⲑⲉⲣⲉⲭⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ:· ⲛ̀ⲧⲉⲛⲧⲟⲗⲏ ⲭⲉ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲱⲱϩⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲣϩⲧ ϧⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ:· ⲟⲩⲱⲙ ⲛⲁⲕ ⲉ́ⲃⲟⲗ ϧⲏⲛ ⲟⲩⲕⲁⲍⲓ:· ⲭⲱⲣⲓⲥ ⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲙ̀ⲡⲉⲣⲟⲩⲱⲙ ⲉ́ⲃⲟⲗ ⲛϧⲏⲧϥ:· ⲟⲩⲟⲍ ⲟⲛ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲕⲁⲍⲓ:· ⲭⲛⲁⲧⲁⲥⲑⲟⲕ ⲟⲛ ⲉ̀ⲡⲓⲕⲁⲍⲓ:· ⲉⲧⲁⲩⲥⲓⲧⲕ ⲉ́ⲃⲟⲗ ⲛϧⲏⲧϥ·

79. ⲍⲏⲡⲡⲉ ⲅⲁⲣ ⲁϥⲍⲓ ⲱⲓⲱ:· ⲙ̀ⲡⲭⲱⲕ ⲛ̀ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ:· ⲙ̀ⲡⲁⲧⲉϥⲙⲟⲩ ⲣⲱ· ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ:· ⲛⲉⲙ ⲛⲓⲍⲁⲗⲁϯ ⲛⲉⲙ ⲛⲓⲑⲏⲣⲓⲟⲛ:· ⲛⲉⲙ ⲛⲓⲥⲁⲧϥ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲧ:· ⲉⲧⲁⲩⲓ ⲉ́ⲃⲟⲗ ⲑⲱⲛ· ⲥⲉⲱⲟⲡ ⲁⲛ ⲣⲱ ⲡⲉ:· ⲁⲗⲗⲁ ⲭⲛⲁⲭⲟⲥ ⲛⲏⲓ:· ⲭⲉ ⲉⲧⲁϥⲭⲟⲥ

24. ⲓ added by another hand.

ⲁⲩⲱⲱⲡⲓ:· ⲁϥⲍⲟⲛⲍⲉⲛ ⲉⲑⲃⲏⲧⲟⲩ ⲟⲩⲟⲍ ⲁⲩⲥⲱⲛⲧ:· ⲓⲥⲭⲉ ⲁⲫ̄ⲧ ⲟⲩⲱⲱ ⲉⲑⲣⲉⲛⲏ ⲉ̀ⲧⲉ ⲛⲥⲉⲱⲟⲡ ⲁⲛ ⲱⲱⲡⲓ:· ⲓⲉ ⲛⲏ ⲉⲧⲱⲟⲡ ⲣⲱ ϥⲛⲁⲑⲣⲟⲩⲱⲱⲡⲓ ⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ /f. 110v./ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉ́ⲧⲉϥⲟⲩⲱⲱ·

80. ⲕⲥⲱⲧⲉⲙ ⲁⲛ ⲭⲉ ⲁϥⲭⲟⲥ ⲭⲉ ⲟⲩ:· ϧⲉⲛ ⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲡⲉⲭⲁϥ ⲛ̀ⲧⲉ ⲫ̄ⲧ:· ϧⲉⲛ ⲟⲩϧⲣⲱⲟⲩ:· ⲛⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ:· ϧⲉⲛ ⲟⲩⲥⲁⲗⲡⲓⲅⲅⲟⲥ ⲛ̀ⲧⲉ ⲫ̄ⲧ:· ⲥⲉⲛⲁⲥⲱⲧⲉⲙ ⲛⲭⲉ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ:· ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ ⲉⲩ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ ϧⲉⲛ ⲟⲩⲣⲓⲕⲓ ⲛ̀ⲃⲁⲗ:· ⲁⲩⲱⲁⲛⲥⲱⲧⲉⲙ ⲉ́ⲡⲓⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲫ̄ⲧ:· ⲉⲩϧⲉⲛ ⲡⲓϧⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲧⲥⲁⲗⲡⲓⲅⲅⲟⲥ:· ⲉⲥⲱⲱ ⲉⲃⲟⲗ ⲭⲉ ⲧⲱⲟⲩⲛⲟⲩ:· ⲉ́ⲣⲉⲧⲉⲛⲛⲕⲟⲧ:· ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲉⲣ ⲟⲩⲱ̄ⲓⲛⲓ ⲉ́ⲣⲱⲧⲉⲛ:·

81. ⲡⲁⲓⲣⲏⲧ ⲥⲉⲛⲁⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ:· ϧⲉⲛ ⲛⲟⲩⲭⲁⲣⲁⲕⲧⲏⲣ ⲛ̀ⲧⲉ ⲱⲟⲣⲡ:· ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲥϧⲟⲩⲧ:· ⲭⲉ <ⲥⲉ>ⲥⲓⲧ ⲙ̀ⲙⲟⲥ ϧⲉⲛ ⲟⲩⲧⲁⲕⲟ:· ϥⲛⲁⲧⲱⲛϥ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲧⲁⲕⲟ:· ⲥⲉⲑⲱⲙⲥ ⲙ̀ⲙⲟⲥ ϧⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲟⲩⲟⲍ ⲛⲓϥⲉⲛⲧ ⲟⲩⲱⲙ ⲛ̀ⲥⲁ ⲡⲉϥⲥⲱⲙⲁ:· ⲁ̀ⲧⲉϥⲥⲁⲣⲝ ⲗⲟϥⲗⲉϥ ⲉ́ⲃⲟⲗ:· ⲁⲗⲗⲁ ϥⲛⲁⲧⲱⲛϥ ϧⲉⲛ ⲡⲓⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲫ̄ⲧ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ:· ⲥⲉⲛⲁⲥⲁⲧϥ ⲉ́ϧⲟⲩⲛ ⲉⲛⲓⲙⲍⲁⲩ ⲉⲩⲛⲉⲍⲡⲓ ⲉ́ⲣⲟϥ:· ⲱⲁⲩⲉⲣ ⲥⲑⲟⲓ ⲃⲱⲛ ⲛ̀ⲧⲉϥⲗⲟϥⲗⲉϥ ⲉⲃⲟⲗ:· ⲛⲧⲉⲛⲉϥⲕⲁⲥ ⲉⲣ ⲍⲟⲗⲓ:· ⲛ̀ⲥⲉⲫⲱⲣⲝ ⲉ́ⲃⲟⲗ ⲉ̀ⲛⲟⲩⲉⲣⲏⲟⲩ:· ⲛ̀ⲥⲉⲉⲣ ⲫⲁⲱⲓ:· ⲫⲁⲱⲓ:· /f. 111r./ ⲟⲩⲟⲍ ϥⲛⲁⲧⲱⲛϥ ϧⲉⲛ ⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲫ̄ⲧ:· ϧⲉⲛ ⲟⲩϧⲣⲱⲟⲩ ⲇⲉ ⲛ̀ⲥⲁⲗⲡⲓⲅⲅⲟⲥ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲧⲫⲉ·

82. ⲍⲁⲣⲁ ⲛⲓⲙ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲫⲏ ⲉⲧⲉ ⲡⲥ̄ⲥ̄ ⲛⲁⲧⲉⲛⲍⲟⲩⲧϥ:· ⲉⲡⲁⲓⲍⲱⲃ ⲉ̀ⲧⲟⲓ ⲛ̀ⲍⲟϯ:· ⲛⲉⲙ ⲧⲁⲓⲛⲓⲱϯ ⲛⲁⲡⲁⲅⲅⲉⲗⲓⲁ:· ϯⲛⲁⲩ ⲭⲉ ⲫⲏ ⲉⲧⲁϥⲟⲩⲟⲣⲡϥ ⲡⲉ ⲙ̀ⲡⲓⲥⲏⲟⲩ ⲱⲁ ⲇⲁⲛⲓⲏⲗ:· ⲁϥⲧⲁⲙⲟϥ ⲉ́ⲫⲏ ⲉⲧⲛⲁⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ:· ϯⲛ<ⲁ>ⲩ ⲭⲉ ⲫⲏ ⲉⲧⲁϥⲱⲱⲡⲓ ⲛ̀ⲣⲉϥⲍⲓ ⲱⲓⲱ ⲛ̀ϯⲱⲟⲣⲡⲓ ⲛ̀ⲇⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲥ̄ⲥ̄ ⲧⲉ:· ⲉϥⲍⲉⲙⲥⲓ ⲍⲓⲣⲉⲛ ⲫⲣⲟⲙ̀ⲡⲓ ⲙ̀ⲍⲁⲩ ⲉϥⲍⲓⲱⲉⲛ ⲛⲟⲩϥⲓ ⲛ̀ⲛⲓⲍⲓⲟ́ⲙⲓ:· ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ:· ⲭⲉ ⲁⲡⲥ̄ⲥ̄ ⲧⲱⲛϥ ⲉⲃⲟ`ⲗ´ ϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲩⲥⲟⲡ:·

83. ⲛ̀ⲑⲟϥ ⲟⲛ ⲡⲉ ⲉⲑⲛⲁⲉⲣ ⲥⲁⲗⲡⲓⲍⲓⲛ ⲛ̀ⲧⲉ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲧⲱⲟⲩⲛⲟⲩ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ ϧⲉⲛ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ϩⲁⲣⲁ ⲁϥⲛⲁⲉⲣ ⲥⲁⲗⲡⲓⲍⲓⲛ ϧⲉⲛ ⲁⲱ ⲙ̀ⲙⲁ ⲓⲉ ⲁⲱ ⲛⲉ ⲛⲓⲥⲁⲭⲓ ⲉ́ⲧⲉϥⲛⲁⲭⲟⲧⲟⲩ ϧⲉⲛ ⲧⲥⲁⲗⲡⲓⲅⲅⲟⲥ:· ⲁϥⲛⲁⲭⲟⲥ ⲭⲉ ⲟⲩ ⲉ́ⲃⲏⲗ ⲉⲡⲓⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲡⲥ̄ⲥ̄:· ⲟⲩⲟⲍ ⲡⲓⲙⲁ ⲉⲧⲉϥⲛⲁϯ ⲍⲁⲡ:· ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ϧⲏⲧϥ ⲛ̀ⲧⲉϯ ⲙⲉⲧⲣⲱⲙⲓ ⲧⲏⲣⲥ ⲑⲱⲟⲩϯ ⲉ́ⲣⲟϥ ⲉⲧⲉ ⲑⲁⲓ ⲧⲉ ϯϧⲉⲗⲗⲟⲉ ⲛ̀ⲧⲉ ⲓⲱⲥⲁⲫⲁⲧ:·

84. ⲡⲁⲛⲧⲱⲥ ⲛⲁⲓ ⲛⲉ ⲛⲓⲥⲁⲭⲓ ⲉⲧⲉ ⲡⲥ̄ⲥ̄ /f. 111v./ ⲛⲁⲭⲟⲧⲟⲩ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ:· ⲭⲉ ⲭⲟⲧⲟⲩ ϧⲉⲛ ϯⲥⲁⲗⲡⲓⲅⲅⲟⲥ:· ⲁⲙⲟⲩ ⲡⲉⲭⲁϥ ⲛ̀ⲧⲉⲕⲥⲓ ⲛⲁⲕ ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲥⲁⲗⲡⲓⲅⲅⲟⲥ:· ⲛⲧⲉ ⲡⲥⲓ ⲙⲡⲱⲓⲱ:· ⲛ̀ⲧⲉⲕⲱⲱ ⲉ́ⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛϧⲣⲱⲟⲩ:· ⲭⲉ ⲁⲡⲓⲥⲏⲟⲩ ⲭⲱⲕ ⲉ́ⲃⲟⲗ:· ⲁⲥⲓ ⲛⲭⲉ ϯⲥⲩⲛⲧⲉⲗⲓⲁ ⲛ̀ⲧⲉ ⲡⲁⲓⲉ́ⲛⲉⲍ:· ⲁⲡⲓⲥⲏⲟⲩ ⲱⲱⲡⲓ ⲉⲑⲣⲓⲛⲁⲓ ϧⲁ ⲛⲏ ⲉⲑⲟⲩⲁⲃ:· ⲉⲩⲥϩϯ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲛⲉⲙ ⲛⲏ ⲉ́ⲧⲁⲩⲧⲏⲓⲧⲟⲩ:· ⲛⲛⲓⲑⲏⲣⲓⲟⲛ ⲁⲩⲟⲩⲟⲙⲟⲩ:· ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲩⲣⲟⲕⲍ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ:· ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲩⲥⲁⲧⲟⲩ ⲉⲫⲓⲟⲙ:· ⲛⲉⲙ ⲛⲓ`ⲓ´ⲁⲣⲱⲟⲩ[25] :· ⲭⲉ ⲍⲓⲛⲁ ⲛ̀ⲧⲟⲩϯ ⲙⲧⲟⲛ ⲛⲱⲟⲩ:· ⲛ̀ⲧⲱⲉⲃⲓⲱ ⲛⲛⲓϧⲓⲥⲓ

25. ⲓ added by another hand.

ⲉⲧⲁⲩⲱⲟⲡⲟⲩ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲉⲃⲃⲉ ⲡⲁⲣⲁⲛ:·

85. ⲁϫⲟⲥ ⲙ̀ⲡⲓⲥⲱⲛⲧ:· ⲧⲏⲣϥ ⲉⲧⲁⲓⲑⲁⲙⲓⲟϥ ⲓⲥϫⲉⲛ ⲁ̀ⲇⲁⲙ ⲡⲓⲱⲟⲣⲡ ⲛⲣⲱⲙⲓ:· ⲱⲁ ⲡⲓϧⲁⲉ́:· ⲉⲃⲛⲁⲙⲟⲩ:· ⲛⲧⲟⲩⲉⲣⲁⲡⲁⲛⲧⲁⲛ ⲉ́ⲫ̀ⲧ ϧⲉⲛ ⲡⲓⲁⲏⲣ:· ⲓⲧⲉ ⲟⲙⲏⲓ ⲓⲧⲉ ⲣⲉϥⲉⲣ ⲛⲟⲃⲓ:· ϫⲉ ⲍⲓⲧⲉⲛ ⲡⲓⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲣⲉϥⲥⲱⲛⲧ:· ⲛ̀ⲣⲉϥⲧ ⲍⲁⲡ ⲙⲙⲏⲓ:· ⲛ̀ⲧⲟⲩⲧⲱⲟⲩⲛⲟⲩ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ ⲧⲏⲣⲟⲩ:· ⲙⲁⲣⲟⲩⲑⲱⲟⲩⲧ ⲛ̀ϫⲉ ⲛⲓⲕⲁⲥ ⲉ́ⲛⲟⲩⲉⲣⲏⲟⲩ:· ⲛⲉⲙ ⲛⲟⲩⲣⲁⲧⲱⲙⲓ:· ⲛⲉⲙ ⲛⲓⲙⲟⲩⲧ ⲛ̀ⲧⲉ ⲛⲟⲩⲙⲉⲗⲟⲥ:· /f. 112r./ ⲛ̀ⲥⲉⲥⲓ ⲙ̀ⲡⲟⲩⲕⲱⲧ ⲙ̀ⲡⲟⲩⲣⲏⲧ ⲉ̀ⲧⲟⲩⲟⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲱⲟⲣⲡ:· ϧⲉⲛ ⲟⲩⲣⲓⲕⲓ ⲛ̀ⲃⲁⲗ ⲙ̀ⲡ̄ⲛ̄ⲁ̄ ⲛ̀ⲱⲛϧ:· ⲍⲓⲧⲉⲛ ⲡⲓⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲫ̀ⲧ ⲉⲧⲁϥⲑⲁⲙⲓⲱⲟⲩ:·

86. ⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲧⲉⲧⲉⲛⲟ̀ⲍⲓ ⲉⲣⲁⲧⲉⲛⲑⲏⲛⲟⲩ:· ϧⲉⲛ ⲧⲉⲧⲉⲛⲱⲟⲣⲡⲓ ⲙ̀ⲙⲓⲛⲓ:· ⲁⲙⲱⲓⲛⲓ ⲉ́ⲡⲓⲛⲓⲱⲧ ⲛⲉⲍⲟⲟⲩ ⲛ̀ⲧⲉⲡⲥ̄ⲥ̄:· ⲁⲙⲱⲓⲛⲓ ϫⲉ ⲁ̀ⲡⲥ̄ⲥ̄ ⲧⲱⲛϥ ⲉⲟⲩⲍⲁⲡ ⲉⲃⲣⲉϥⲧ ⲍⲁⲡ ⲉ́ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ϧⲉⲛ ⲟⲩⲇⲓⲕⲉⲟⲥⲩⲛⲏ:· ⲁϥⲥⲟⲃⲧ ⲅⲁⲣ ⲛⲟⲩⲉ́ⲍⲟⲟⲩ ⲛ̀ⲧⲱⲉⲃⲓⲱ̀:· ⲉⲃⲣⲉϥⲛⲟⲍⲉⲙ ⲛ̀ⲛⲓⲣⲉⲙⲣⲁⲩⲱ:· ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲕⲁⲍⲓ:· ϫⲉ ⲫ̀ⲧ ⲉⲧⲧⲟⲩⲛⲟⲥ ⲛ̀ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲕⲁⲍⲓ:·

87. ⲛ̀ⲑⲟⲟⲕ ⲛⲓⲙ ⲛ̀ⲑⲟⲟⲕ:· ⲱ ⲡⲓⲣⲉϥⲉⲣⲁⲛⲧⲓⲁⲉⲅⲓⲛ:· ⲉⲕϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲱ ⲛ̀ⲣⲏⲧ ⲛ̀ⲧⲉⲛⲓⲣⲉϥⲙ̀ⲱⲟⲩⲧ ⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ:· ⲉⲧⲁⲩⲕⲏⲛ ⲉ́ⲉⲣ ⲫⲱⲓⲱ ϧⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲛⲁⲕⲛⲁⲉⲣⲁⲛⲧⲓⲁⲉⲅⲓⲛ ⲅⲁⲣ ⲁⲛ ⲟⲩⲃⲏⲓ:· ⲁⲗⲗⲁ ⲟⲩⲃⲉ ⲫ̀ⲧ:· ϥⲛⲏⲟⲩ ⲟⲛ ⲛ̀ϫⲉ ⲡⲥ̄ⲥ̄ ⲉⲩⲍⲁⲡ:· ⲟⲩⲟⲍ ϥⲛⲁⲧⲁⲍⲉ ⲡⲉϥⲗⲁⲟⲥ ⲉ́ⲣⲁⲧϥ ⲉⲩ{ⲟⲩ}ⲍⲁⲡ ⲉ́ⲧⲉ ⲙ̀ⲙⲟⲛ ⲍⲁⲓ ⲛ̀ⲥⲓ ⲥⲟ ⲛ̀ϧⲏⲧϥ· ⲙ̀ⲙⲟⲛ ⲙⲉⲧϫⲱⲣⲓ:· ⲙ̀ⲙⲟⲛ ⲣⲁⲛ ⲙ̀ⲙⲟⲛ ⲥϧⲏⲙⲁ:· ⲛⲁⲱⲛⲟⲍⲉⲙ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ́ⲧⲉⲙⲙⲁⲩ /f. 112v./ ⲁⲗⲗⲁ ⲛⲓⲍⲃⲏⲟⲩⲓ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲉϥⲛⲁⲥⲓ ⲕⲁⲧⲁ ⲣⲱⲟⲩ:·

88. ⲡⲁⲛⲧⲱⲥ ⲟⲛ ϫⲛⲁⲙⲉⲩⲓ:· ⲉⲫⲁⲓ ϧⲉⲛ ⲡⲉⲕⲍⲏⲧ:· ϫⲉ ⲓⲥϫⲉ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲛⲁⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ:· ⲥⲉⲥⲓ ⲙ̀ⲡⲟⲩⲓⲛⲓ:· ⲛⲉⲙ ⲧⲟⲩⲙⲟⲣⲫⲏ ⲛ̀ⲧⲉ ⲱⲟⲣⲡ:· ⲛⲉⲙ ⲡⲟⲩϫⲁⲣⲁⲕⲧⲏⲣ ⲓⲉ ⲡⲁⲛⲧⲱⲥ ⲥⲉⲛⲁⲑⲱⲟⲩⲧ ⲉ́ⲛⲟⲩⲉ́ⲣⲏⲟⲩ ⲟⲛ ϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ:· ⲍⲁⲣⲁ ⲥⲉⲛⲁⲧ ⲙ̀ⲡⲓⲣⲏⲧ ⲛⲱⲟⲩ ⲉⲃⲣⲟⲩⲥⲁϫⲓ:·

89. ⲁⲛⲟⲕ ⲇⲉ ⲧⲛⲁⲉⲣⲡⲗⲏⲣⲟⲫⲟⲣⲓⲛ ⲙ̀ⲙⲟⲕ:· ϧⲉⲛ ⲡⲁⲓⲕⲉⲍⲱⲃ:· ϧⲉⲛ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ:· ⲕⲁⲧⲁ ⲙⲁⲧⲟⲉⲟⲛ:· ⲉⲃⲃⲉ ⲡⲭⲓⲛⲓ ⲙ̀ⲡⲱⲏⲣⲓ ⲙ̀ⲧⲣⲱⲙⲓ:· ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲥϧⲟⲩⲧ:· ϫⲉ ⲉⲩⲉⲫⲱⲣϫ ⲛ̀ⲛⲓⲉⲥⲱⲟⲩ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲓⲃⲁⲉⲙⲡⲓ:· ⲡⲉϫⲁⲩ ⲅⲁⲣ ϫⲉ ⲛⲁⲉⲣ ⲟⲩⲱ:· ⲛ̀ϫⲉ ⲡⲓⲟⲩⲣⲟ:· ⲛ̀ⲧⲉⲧⲭⲟⲥ ⲛ̀ⲛⲓⲟⲙⲏⲓ:· ϫⲉ ⲁⲙⲱⲓⲛⲓ ⲍⲁⲣⲟⲓ:· ⲛⲏ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲁⲓⲱⲧ:· ⲁⲣⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ ⲛ̀ⲧⲙⲉⲧⲟⲩⲣⲟ:· ⲛⲉⲙ ⲡⲓⲱⲛϧ:· ⲱⲁ ⲉ́ⲛⲉⲍ:· ⲛⲧⲱⲉⲃⲓⲱ̀ ⲛ̀ⲛⲓⲡⲉⲑⲛⲁⲛⲉⲩ ⲉ́ⲧⲁⲣⲉⲧⲉⲛⲁⲓⲧⲟⲩ ϧⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ:· ⲁⲓⲍⲕⲟ ⲅⲁⲣ ⲁ̀ⲧⲉⲧⲛⲧⲉⲙⲙⲟⲓ:· ⲁⲓⲓⲃⲓ ⲁⲧⲉⲧⲉⲛⲧⲥⲟⲓ:· ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ⲛⲏ ⲉⲑⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ:·

90. ⲥⲉⲛⲁⲉⲣ ⲟⲩⲱ̀ ⲍⲱⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲡ̄ⲥ̄ ⲙ̀ⲡⲉⲛⲉⲣ ⲟⲩⲟⲛ ϧⲉⲛ ⲛⲁⲓ· ⲛⲁϫⲟⲥ ⲛⲱⲟⲩ:· ϫⲉ ⲉⲫⲟⲥⲟⲛ /f. 113r./ ⲁ̀ⲣⲉⲧⲉⲛⲁⲓⲥ:· ⲛⲟⲩⲁⲓ ⲛ̀ⲛⲁⲓ ⲕⲟⲩϫⲓ ⲁⲛⲟⲕ ⲡⲉ ⲉ́ⲧⲁⲣⲉⲧⲉⲛⲁⲓⲥ ⲛⲏⲓ· ϫⲛⲁϫⲟⲥ ⲛⲏⲓ ϫⲉ ⲛⲓⲑⲙⲏⲓ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲛⲉ ⲉⲧⲥⲁϫⲓ· ⲙ̀ⲙⲟⲛ ⲱ ⲡⲓⲥⲟⲛ:· ⲡⲁⲗⲓⲛ ⲟⲛ:· ⲱⲁⲛⲥⲁϫⲓ ⲟⲛ:· ⲛⲉⲙ ⲛⲓⲣⲉⲛⲉⲣ ⲛⲟⲃⲓ:· ⲟⲩⲟⲍ ⲱⲁⲩⲥⲁϫ<ⲓ> ⲛⲉⲙⲁⲩ ⲍⲱⲟⲩ:·

91. ⲟⲩ ⲙⲟⲛⲟⲛ· ϧⲉⲛ ⲡⲁⲓⲥⲙⲟⲧ:· ϧⲉⲛ ⲡⲓⲉ́ⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ:· ϧⲉⲛ ⲡⲓⲛⲓⲱⲧ ⲛⲉⲍⲟⲟⲩ ⲛϧⲁⲉ́ ⲉ́ⲧⲉϥⲛⲁⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ:· ⲛ̀ϫⲉ ⲙⲏϫⲁⲛⲁ ⲡⲓⲁⲣϫⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲩⲁⲃ:· ⲍⲓϫⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲛ̀ⲧⲉ ⲛⲓϫⲱⲓⲧ:· ϧⲁⲧⲉⲛ ⲧϧⲉⲗⲗⲟⲧ ⲛ̀ⲧⲉ ⲓⲱⲥⲁⲫⲁⲧ:· ⲥⲉⲛⲁⲥⲱⲧⲉⲙ ⲅⲁⲣ:· ⲉⲡϧⲣⲱⲟⲩ ⲛ̀ⲧⲥⲁⲗⲡⲓⲅⲅⲟⲥ

ϧⲉⲛ ⲁⲩⲣⲏϫϥ ⲙ̀ⲡⲕⲁⲍⲓ ⲧⲏⲣϥ ⲱⲁ ⲁⲩⲣⲏϫϥ:· ⲛ̀ⲧⲉ ⲛⲏ ⲉⲃⲙⲱⲟⲩⲧ ⲧⲱⲟⲩⲛⲟⲩ:· ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ:· ⲛ̀ⲥⲉⲱⲱ ⲉⲃⲟⲗ ⲙ̀ⲡⲁⲓⲣⲏⲧ ϫⲉ ⲧⲱⲟⲩⲛⲟⲩ:· ⲉⲡⲱⲱⲓ ⲱ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ· ϥⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛⲱⲧⲉⲛ ⲛ̀ϫⲉ ⲫ̀ⲧ ϫⲉ ⲧⲱⲟⲩⲛⲟⲩ:· ⲟⲩⲟⲍ ⲥⲉⲛⲁⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲟⲩⲣⲓⲕⲓ ⲛ̀ⲃⲁⲗ:· ϧⲉⲛ ⲡⲟⲩⲥⲙⲟⲧ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲱⲟⲩ:· ⲟⲩⲟⲍ ϧⲉⲛ ⲧⲁⲓⲍⲩⲕⲱⲛ ⲛⲟⲩⲱⲧ:· ⲟⲩⲟⲍ ⲧⲁⲓⲯⲩⲭⲏ ⲑⲁⲓ ⲛⲁⲍⲱⲗ ⲉ́ϧⲟⲩⲛ ⲉⲡⲉⲥⲱⲙⲁ:· ϧⲉⲛ ⲟⲩ ⲫⲁⲛⲧⲁⲥⲓⲁ ⲁⲛ /f. 113v./ ⲁⲗⲗⲁ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏ:· ⲟⲩⲟⲍ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ:·

92. ⲩⲛⲁⲛⲓⲩⲓ ⲛ̀ϫⲉ ⲡⲉⲩⲑⲏⲟⲩ:· ⲩⲛⲁⲧⲱⲛⲩ ⲛ̀ϫⲉ ⲡⲉⲩⲅⲛⲟⲫⲟⲥ:· ⲛⲧⲉⲛⲓⲡⲉⲧⲣⲁ ⲫ̀ⲱ́ⲍ ⲛⲧⲉⲛⲓⲧⲱⲟⲩ ⲍⲉⲓ ⲉϧⲣⲏⲓ ϧⲉⲛ ⲟⲩⲟⲩⲟⲓ:· ⲛ̀ⲧⲉⲫⲓⲟⲙ ⲱⲱⲟⲩⲓ ⲛ̀ⲧⲉⲩⲉⲣ ⲁⲑⲙⲱⲟⲩ:· ⲛ̀ⲧⲉⲛⲓⲧⲉⲃⲧ ⲙⲟⲩ:· ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ́ⲧⲉⲛϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲩ ϧⲉⲛ ⲟⲩⲉⲓⲁⲡⲓⲛⲁ:· ⲛⲓⲓⲁⲣⲱⲟⲩ ⲛⲁⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲱⲟⲩ:· ⲛⲓⲱⲱⲏⲛ ⲧⲏⲣⲟⲩ ⲛⲁⲩⲱⲭⲓ ⲛⲉⲙ ⲧⲟⲩⲛⲟⲩⲛⲓ:· ⲛⲓⲩⲧⲉⲫⲁⲧ ⲧⲏⲣⲟⲩ ⲥⲉⲛⲁⲙⲟⲩ:· ⲛⲉⲙ ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲕⲓⲙ ⲍⲓϫⲉⲛ ⲡⲕⲁⲍⲓ:· ⲛⲓⲃⲁⲕⲓ:· ⲛⲉⲙ ⲛⲓⲧⲓⲙⲓ ⲥⲉⲛⲁⲱ̀ⲕⲉⲙ ⲉ́ⲡⲉⲥⲛⲧ ⲉ́ⲡⲟⲩⲙⲁ:· ⲡⲥⲉⲡⲓ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲉⲧⲍⲓϫⲉⲛ ⲡⲕⲁⲍⲓ:· ⲥⲉⲛⲁⲙⲟⲩ:· ⲥⲉⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲕⲁⲍⲓ ⲁⲛ ⲛⲉⲙ ⲛⲉⲩⲍⲃⲏⲟⲩⲓ:·

93. ⲥⲱⲧⲉⲙ ⲉ́ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲱ ⲛⲏ ⲉ́ⲧⲉⲣⲉ́ⲡⲓⲑⲩⲙⲓⲛ ⲡⲉϫⲁⲩ:· ⲉ́ⲡⲉⲍⲟⲟⲩ ⲙ̀ⲡⲥ̄ⲥ̄:· ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲙⲁⲣⲉⲩϧⲱⲛⲧ ⲉ́ϧⲟⲩⲛ ⲛ̀ϫⲉ ⲡⲉⲍⲟⲟⲩ ⲙ̀ⲡⲥ̄ⲥ̄:· ϫⲉ ⲛ̀ⲧⲉⲛⲛⲁⲩ ⲉ́ⲛⲏ ⲉⲧⲉⲩⲛⲁⲁⲓⲧⲟⲩ:· ⲓⲧⲁ ⲁⲩⲟⲩⲁ̀ⲍⲉⲙ ⲡⲓⲥⲁϫⲓ ⲟⲛ ⲡⲉϫⲁⲩ ϫⲉ ⲁϧⲱⲧⲉⲛ:· ⲛⲉⲙ ⲡⲉⲍⲟⲟⲩ ⲙ̀ⲡⲥ̄ⲥ̄:· ⲡⲓⲉ́ⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲥ̄ⲥ̄ ⲱⲑⲉⲣⲱⲣ:· ⲟⲩ ⲉ́ⲍⲟⲟⲩ ⲛ̀ϫⲣⲉⲙⲧⲥ ⲡⲉ ⲛⲉⲙ ϫⲟⲥⲉⲙ:· ⲟⲩ ⲉⲍⲟⲟⲩ ⲛ̀ⲅⲛⲟⲫⲟⲥ ⲡⲉ:· ⲛⲉⲙ ⲥⲉⲧⲉⲃⲣϩⲝ·

94. /f. 114r./ ⲉⲣⲉⲡⲉⲛⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲟⲩⲱⲱ ⲉ́ⲧⲁⲙⲟⲛ ϫⲉ ⲡⲓⲉⲍⲟⲟⲩ ⲉ́ⲧⲉⲙⲙⲁⲩ ⲱⲑⲉⲣⲑⲱⲣ ⲡⲉϫⲁⲩ ⲛ̀ⲛⲉⲛⲓⲟϥ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲧⲱⲃⲍ:· ϫⲉ ⲛ̀ⲛⲉⲡⲉⲧⲉⲛⲫⲱⲧ ⲱⲱⲡⲓ ϧⲉⲛ ⲧⲫⲣⲱ:· ⲟⲩⲇⲉ ϧⲉⲛ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ:· ⲡⲁⲓⲥⲁϫⲓ ⲫⲁⲓ ⲟⲩⲱⲟⲩ ⲉⲣ ⲱⲫⲏⲣⲓ ⲙ̀ⲙⲟϥ ⲡⲉ:· ϫⲉ ⲁϥϫⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲧⲱⲃⲍ ϫⲉ ⲛ̀ⲛⲉⲧⲉⲛⲓ ⲉ́ϧⲟⲩⲛ ⲉ́ⲡⲓⲣⲁⲥⲙⲟⲥ ⲟⲩⲟⲍ ⲧⲱⲃⲍ ϫⲉ ⲛ̀ⲛⲉⲡⲓⲉ́ⲍⲟⲟⲩ ⲉ́ⲧⲉⲙⲙⲁⲩ ⲧⲁⲍⲉ ⲑⲏⲛⲟⲩ:· ϧⲉⲛ ⲧⲫⲣⲱ ⲟⲩⲇⲉ ϧⲉⲛ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ:·

95. ⲁⲗⲗⲁ ⲧϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉ́ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ:· ϫⲉ ⲟⲩⲉ́ⲍⲟⲟⲩ ⲛⲥⲣⲱϥⲧ ⲡⲉ:· ⲍⲓ ⲙ̀ⲧⲟⲛ:· ⲟⲩⲟⲍ ⲩⲛⲁⲱⲧ:· ⲉⲃⲃⲉ ⲫⲁⲓ ⲁϥϫⲟⲥ ϫⲉ ⲧⲱⲃⲍ:· ϫⲉ ⲛ̀ⲛⲉⲡⲓⲉⲍⲟⲟⲩ ⲉ́ⲧⲉⲙⲙⲁⲩ ⲓⲉ́ ϫⲉ ⲛⲑⲏⲛⲟⲩ ϧⲉⲛ ⲧⲫⲣⲱ:· ⲟⲩⲇⲉ ϧⲉⲛ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ:· ϫⲉ ⲛ̀ⲛⲉⲡⲓⲉⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲙⲧⲟⲛ:· ⲱⲱⲡⲓ ⲛⲱⲧⲉⲛ ⲛⲟⲩⲉ́ⲍⲟⲟⲩ ⲛ̀ⲑⲁⲓⲯⲓⲥ:· ⲕⲉ ⲅⲁⲣ ⲁϥϫⲟⲥ ϫⲉ ⲟⲩⲟⲛ:· ⲟⲩⲉⲍⲟⲟⲩ ⲛⲑⲁⲓⲯⲓⲥ ⲛⲁⲱⲱⲡⲓ:· ⲙ̀ⲡⲓⲉ́ⲍⲟⲟⲩ ⲉ́ⲧⲉⲙⲙⲁⲩ:· ⲙ̀ⲡⲉⲟⲩⲟⲛ ⲱⲱⲡⲓ ⲙ̀ⲡⲉⲩⲣⲏⲧ ⲉⲛⲉⲍ:· ⲉⲩⲟⲛⲓ ⲙ̀ⲙⲟⲩ:· ⲟⲩⲟⲍ ⲛ̀ⲛⲉⲟⲩⲟⲛ ⲱⲱⲡⲓ ⲙ̀ⲡⲉⲩⲣⲏⲧ ⲟⲛ:·

96. ⲉⲃⲃⲉ ⲧⲫⲣⲱ ⲇⲉ ϫⲉ ⲥⲙⲉⲍ ⲛⲑⲱϧ ⲛⲁⲏⲣ:· ⲟⲩⲟⲍ ⲥⲟϫⲉⲃ· ⲉ́ⲡⲓⲁⲏ ⲛⲁⲣⲉⲛⲉⲛⲥⲱⲙⲁ ⲛⲁⲧⲱⲟⲩⲛⲟⲩ ϧⲉⲛ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ:· /f. 114v./ ⲉⲩⲃⲏⲱ ⲙ̀ⲫⲣⲏⲧ ⲉ́ⲧⲁⲩϫⲫⲟⲛ ⲙ̀ⲙⲟⲩ:· ⲙⲫⲣⲏⲧ ⲉⲧⲁⲩϫⲟⲥ ⲛ̀ϫⲉ ⲓⲱⲃ:· ϫⲉ ⲉⲧⲁⲓⲓ ⲉⲃⲟⲗ ϧⲉⲛ ⲉⲛⲉϫⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲉⲓⲃⲏⲱ:· ⲁⲓⲛⲁⲱⲉ ⲛⲏⲓ ⲟⲛ ⲉⲓⲃⲏⲱ:· ⲙ̀ⲡⲁⲛⲉⲣ ⲛϫⲣⲓⲁ ϫⲉ ⲛ̀ⲧⲍⲉⲃⲥⲱ <ⲉⲧⲍⲓ>ⲃⲟⲗ ϧⲉⲛ ⲡⲕⲁⲍⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲟⲩⲇⲉ ⲛⲉⲩⲕⲉⲍⲃⲏⲟⲩⲓ:· ⲧⲉⲛⲛⲁϫⲉⲙ ⲧⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ:· ϫⲉ ⲫⲏ ⲉⲧⲟⲩⲛⲁϫⲉⲙ ⲛⲉⲩⲡⲣⲁⲍⲓⲥ ⲉⲩⲥⲟⲩⲧⲱⲛ:· ⲥⲉⲛⲁⲧ ⲛⲁⲩ ⲛ̀ⲍⲁⲛⲥⲧⲟⲗⲏ ⲛⲟⲩⲱⲃⲱ:· ⲛ̀ⲧⲉ ⲡⲓⲍⲟⲡ ⲛ̀ⲥⲉⲍⲟⲃⲥⲩ ⲙ̀ⲙⲱⲟⲩ:· ⲫⲏ ⲇⲉ ⲉ́ⲧⲟⲩⲛⲁϫⲉⲙ

ⲛⲉϥⲡⲣⲁϫⲓⲥ ⲉⲩⲥⲁϧⲉⲙ· ϥⲛⲁⲟⲩⲓ ⲟⲛ ⲉϥⲃⲏⲱ ⲉⲃⲟⲗ· ⲱⲁⲧⲉϥⲥⲓ ⲛ̀ⲧⲉϥⲁⲡⲟⲫⲁⲥⲓⲥ ⲙ̀ⲙⲁⲩⲥⲛⲟⲩ†· ⲁϥⲱⲁⲛⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ ⲛ̀ϫⲉ ⲙⲏⲭⲁⲛⲁ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲛ̀ⲧⲉ ⲧϫⲟⲙ ⲙ̀ⲡⲥ̅ⲥ̅· ⲥⲉⲛⲁⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ·

97. ⲁⲗⲗⲁ ⲟⲩⲟⲛ· ⲟⲩⲁⲓ ϧⲉⲛ ⲟⲏⲛⲟⲩ· ⲉϥϫⲣⲉⲙⲣⲉⲙ ϧⲉⲛ ⲡⲉϥⲍⲏⲧ· ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ· ϫⲉ ⲁⲣⲉⲫⲁⲓ ⲉⲙⲓ ⲉⲑⲱⲛ· ϫⲉ ⲙⲏⲭⲁⲛⲁ ⲡⲉⲟⲛⲁⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ ϧⲉⲛ ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̀ⲡⲥ̅ⲥ̅· ⲍⲟⲗⲱⲥ ⲣⲱ ⲙ̀ⲡⲉϥⲧⲁⲙⲉ ⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲉⲟⲃⲉ ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲛ̀ϧⲁⲉ̀· ⲉⲩⲱⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲟϥ· ⲁⲗⲗⲁ ϫⲉⲣ ⲙ̀ⲫⲣⲏ† ⲉ́ⲛⲁϥϫⲟⲛ† ⲉ̀ⲣⲱⲟⲩ· ⲁϥϫⲟⲥ ⲛⲱⲟⲩ· ϫⲉ ⲫⲱⲧⲉⲛ ⲁⲛ ⲡⲉ· ⲉⲙⲓ ⲛⲍⲁⲛⲥⲏⲟⲩ· /f. 115r./ ⲛⲉⲙ ⲍⲁⲛϫⲣⲟⲛⲟⲥ· ⲛⲁⲓ ⲉ́ⲧⲁⲓⲫⲓⲱⲧ ϫⲁⲩ ϧⲁ ⲡⲉϫⲉⲣ ⲫⲓⲱⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉⲁϥϫⲟⲥ ⲛ̀ⲱⲟⲩ ⲉ̀ⲉⲣⲙⲁⲗⲁⲍⲓⲛ· ⲛ̀ⲧⲟⲩⲁ́ⲣⲓⲁ ⲛ̀ⲅⲛⲱⲙⲏ· ϫⲉ ⲟⲩⲇⲉ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲥⲉⲥⲱⲟⲩⲛ ⲁⲛ ⲙ̀ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲛ̀ⲧⲉ †ⲥⲩⲛⲧⲉⲗⲓⲁ̀· ⲟⲩⲇⲉ ⲛ̀ⲑⲟϥ ⲍⲱϥ ⲡⲓⲱⲏⲣⲓ·

98. ⲁⲛⲟⲕ ⲙⲉⲛ ⲉⲓⲧⲁϫⲣⲏⲟⲩⲧ· ⲍⲓϫⲉⲛ ⲛⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲛⲓⲅⲣⲁⲫⲏ ⲟⲩⲟⲍ ⲉⲓⲥⲁϫⲓ ⲕⲁⲧⲁⲣⲱⲟⲩ· ⲡⲉϫⲁϥ ⲅⲁⲣ ⲛ̀ϫⲉ ⲡⲓⲥϧⲁⲓ ⲉⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛⲁⲣϫⲏⲁⲅⲅⲉⲗⲟⲥ ϧⲉⲛ ⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲫ̀† ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̀ⲥⲁⲗⲡⲓⲅⲅⲟⲥ· ⲉⲥⲉⲙⲟⲩ† ⲛ̀ⲧⲉ́ⲛⲏ[26] ⲉⲑⲟⲩⲁⲃ ⲧⲱⲟⲩⲛⲟⲩ· ⲓⲥϫⲉ ⲇⲉ ⲟⲩⲁⲣϫⲏⲁⲅⲅⲉⲗⲟⲥ· <ⲡⲉ> ⲉⲧⲉ ⲡⲥ̅ⲥ̅ ⲛⲁⲧⲉⲛⲍⲟⲩⲧϥ· ⲉ́ⲧⲁⲓⲛⲓⲱⲧ ⲙ̀ⲡⲁⲛⲏⲅⲓⲣⲓⲥ· ⲓⲉ ⲙ̀ⲡⲉ†ⲅⲣⲁⲫⲏ ϫⲟⲥ ϫⲉ ⲟⲩⲟⲛ ⲍⲁⲓ ϧⲉⲛ ⲛⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉϥⲟⲓ ⲛ̀ⲛⲓⲱⲧ ⲉ́ⲙⲏϫⲁⲏⲗ·

99. ϫⲟⲩⲱⲱ <ⲉ>ⲉ́ⲙⲓ ϫⲉ ⲑⲙⲏⲓ ⲡⲉ†ϫⲱ ⲙ̀ⲙⲟⲥ· ⲉⲧⲁⲡⲥ̅ⲥ̅ ⲅⲁⲣ ⲟⲩⲱⲣⲡ ⲙ̀ⲙⲏϫⲁⲏⲗ ⲙ̀ⲡⲓⲥⲛⲟⲩ· ⲉⲥⲱⲣⲡ ⲛⲓⲁⲧϥ· ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲁⲛⲓⲏⲗ ⲉ́ⲃⲟⲗ ⲉⲃⲏ ⲛⲓⲍⲟⲣⲁⲥⲓⲥ ⲉ́ⲧⲁϥⲛⲁⲩ ⲉ́ⲣⲱⲟⲩ ⲉⲃⲏ †ϧⲁⲏ· ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ ⲁϥⲉⲣ ⲍⲟ† ⲙ̀ⲙⲁⲱⲱ ⲁϥⲍⲉⲓ ⲍⲓϫⲉⲛ ⲡⲉϥⲍⲟ· ⲁⲙⲏϫⲁⲏⲗ † ⲧⲟⲧϥ· ⲁϥⲧⲟⲩⲛⲟⲥϥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙ̀ⲡⲉⲣⲉⲣ ⲍⲟ† ⲇⲁⲛⲓⲏⲗ· ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲛⲓⲉⲡⲓⲑⲩⲙⲓⲁ· /f. 115v./ ⲡⲥ̅ⲥ̅ ⲅⲁⲣ ⲡⲉ ⲉ́ⲧⲁϥⲟⲩⲟⲣⲡⲧ ⲱⲁⲣⲟⲕ ⲛ̀ⲧⲁⲙⲟⲕ ⲉ́ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲉ́ⲧⲉⲕⲱⲓⲛⲓ ⲛ̀ⲥⲱⲟⲩ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲏⲭⲁⲛⲁ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲧϫⲟⲙ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀· ⲁⲧⲉⲧⲉⲛⲉ́ⲙⲓ ϫⲉ †ⲛⲟⲩ ϫⲉ ⲙ̀ⲙⲟⲛ ⲡⲉⲧⲟⲓ ⲛⲛⲓⲱⲧ ⲉ́ⲙⲏϫⲁⲏⲗ· ϧⲉⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ· ⲛⲉⲙ ⲛⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲓⲥϫⲉ ⲟⲩⲛ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ⲓⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲡⲓⲛⲓⲱⲧ·

100. ⲁⲛⲟⲛ ⲁⲛ ⲡⲉ ⲉ́ⲧⲁⲛϫⲟⲥ· ⲉⲛⲧⲁⲃⲧⲉⲃ ⲙ̀ⲫⲣⲏ† ⲉ́ⲧⲉⲛⲱⲡ ⲛ̀ⲧⲅⲉⲛⲉⲥⲓⲥ ⲉ́ⲧⲁⲓⲥⲓⲇⲱⲣⲟⲥ· ⲥϧⲏⲧⲥ· ⲉϥ† ⲟⲩⲃⲉ †ⲅⲉⲛⲉⲥⲓⲥ ⲙ̀ⲙⲏⲓ· ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲍⲉⲣⲉⲧⲓⲕⲟⲥ ⲉ́ⲧⲉⲙⲙⲁⲩ·[27] ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ· ϫⲉ ⲉ́ⲧⲁⲩⲥⲓ† ⲙ̀ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲧⲉϥⲁⲣϫⲏ ⲉⲟⲃⲉ †ⲕⲁⲕⲓⲁ́ ⲉ́ⲧⲁϥϫⲫⲟⲥ ⲛⲁϥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ· ⲁⲩⲧⲁⲍⲉ ⲙⲏⲭⲁⲛⲁ ⲉ́ⲣⲁⲧϥ ⲡⲉϫⲁϥ ⲛ̀ⲡⲉϥⲙⲁ· ⲗⲟⲓⲡⲟⲛ ⲡⲁⲓⲥⲁϫⲓ· ⲛ̀ⲧⲁϥⲥⲙⲟⲛⲧ ⲁⲛ· ⲁⲗⲗⲁ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲟⲟⲩⲁⲃ ⲙⲏⲭⲁⲛⲁ· ⲓⲥϫⲉⲛ ⲍⲏ ⲁ̀ϕ† ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲙⲁⲍϥ ⲛ̀ⲛⲁⲓ· ⲛⲉⲙ ⲙⲉⲧⲱⲉⲛ ⲍⲏⲧ· ⲁϥⲧⲁⲍⲟϥ ⲉ́ⲣⲁⲧϥ ⲙ̀ⲡⲉϥⲙ̀ⲑⲉⲟ ⲉ́ⲃⲟⲗ· ⲉϥ† ⲍⲟ ⲉ́ϫⲉⲛ †ⲙⲉⲧⲣⲱⲙⲓ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ϫⲉ ⲟⲩⲁ́ⲅⲁⲑⲟⲥ ⲡⲉ·

101. ⲟⲩ ⲇⲉ ⲡⲁⲓ ⲕⲉⲥⲁϫⲓ ⲉⲧⲁⲓⲥⲓ̀ⲇ́ⲱⲣ̀ⲟ́ⲥ[28] ⲥϧⲏⲧϥ ϧⲉⲛ ⲡⲉϥⲗⲓⲃⲓ

26. ⲧⲉ added by another hand.

27. Ms.: ⲉⲧⲉⲙ:· ⲙⲁⲩ:··

28. A second hand has corrected ⲓⲥⲓⲱⲁⲏⲥ with the addition of ⲁ and ⲟ and with ⲣ written over ⲁ.

ϥⲥⲙⲟⲛⲧ ⲁⲛ:· ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ:· ϫⲉ ⲉⲧⲁⲡⲥ̅ⲥ̅ ⲑⲁⲙⲓⲟ:· ⲛⲁⲇⲁⲙ ⲡⲉϫⲁϥ:· ⲁ̀ϕ† ϫⲟⲥ ⲙ̀ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ⲁ́ⲙⲟⲩ ⲛ̀ⲧⲉⲕⲟⲩⲱⲱⲧ ⲙ̀ⲡⲍⲱⲃ ⲛ /f. 116r./ ⲛⲁϫⲓϫ:· ⲁϥϫⲟⲥ ⲛⲁϥ ϫⲉ †ⲛⲁⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟϥ ⲁⲛ:· ϫⲉ †ⲟⲓ ⲛ̀ⲛⲓⲱⲧ ⲉ́ⲍⲟⲧⲉ <ⲉ>ⲣⲟϥ:· ⲁ̀ϕ† ⲡⲉϫⲁϥ ⲥⲁⲧϥ ⲉ̀ⲃⲟⲗ ⲉⲃⲏ ⲡⲁⲓⲍⲱⲃ:· ⲡⲁⲓⲕⲉⲥⲁϫⲓ ⲫⲁⲓ ⲥⲙⲟⲛⲧ ⲁⲛ:· ⲁⲗⲗⲁ ⲁϥⲱⲱⲛⲓ ⲛ̀ϫⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϧⲉⲛ ⲟⲩⲱⲱⲛⲓ ⲉϥⲍⲱⲟⲩ· ϫⲉ ⲁϥⲟⲩⲱⲱ ⲍⲱϥ· ⲉⲁⲓϥ ⲛⲍⲩⲥⲟⲥ ⲛⲉⲙ ⲫ̀† ⲡⲓⲇⲓⲙⲓⲟⲩⲣⲅⲟⲥ· ⲛ̀ⲧⲉⲩⲓⲛⲓ ⲙ̀ⲙⲟϥ· ⲉⲧⲁⲫ̀† ⲇⲉ ϫⲓⲙⲓ ⲛⲧⲁⲓⲕⲁⲕⲓⲁ ⲛ̀ϧⲏⲧϥ ⲁϥⲑⲣⲉⲟⲩⲁⲓ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲥⲟⲕϥ ⲉ́ⲃⲟⲗ ϧⲉⲛ ⲟⲙⲏ† ⲛⲛⲓⲱⲛⲓ ⲛ̀ϫⲣⲱⲙ:· ⲁϥⲥⲁⲧϥ ⲉ̀ϧⲣⲏⲓ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲛⲉⲙ ⲍⲁⲛⲕⲉⲙϩⲱ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙⲁϥ:· ⲉⲁϥⲉⲣ ⲍⲁⲗ ⲙ̀ⲙⲱⲟⲩ:· ϧⲉⲛ †ⲟⲩⲛⲟⲩ ⲁⲩⲕⲱⲣϥ ⲙ̀ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲱⲉ ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ:· ⲛⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲛⲟⲩ:· ⲍⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲱⲧⲉⲙϫⲉⲙ ⲡⲓⲙⲱⲓⲧ:· ⲛ̀ⲱⲉ ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ:· ⲟⲩⲇⲉ ⲛⲓⲕⲉⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲫ̀† ⲍⲱⲟⲩ ⲛ̀ⲧⲟⲩⲱⲧⲉⲙⲓ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲱⲁ ⲟⲩⲥⲛⲟⲩ ⲉϥⲟⲥⲕ:·

102. †ⲛⲁⲩ ⲇⲉ ⲉ́ⲛⲓⲁⲕⲣⲟⲁⲧⲏⲥ:· ⲉⲩⲟⲩⲱⲱ ⲉⲱⲉⲛⲧ:· ⲓⲧⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲣⲉϥⲉⲣ ⲱⲉⲣⲱⲓ:· ⲓⲧⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲗⲟⲓⲙⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲍⲟ:· ⲉⲃⲉ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ:· ϫⲉ ⲧⲉⲛⲟⲩⲱⲱ ⲉ́ⲙⲓ ϧⲉⲛ ⲟⲩⲁⲕⲣⲓⲃⲓⲁ:· ⲉⲡⲍⲱⲃ ⲛⲧⲁⲓⲉⲩⲫⲣⲟⲥⲩⲛⲏ:· ⲉⲧⲉⲛⲓⲣⲓ ⲙ̀ⲙⲟⲥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲏⲭⲁⲛⲁ:· †ⲛⲁϫⲱ ⲍⲱ ⲙ̀ⲫⲏ ⲉⲧⲁⲡⲁⲓⲱⲧ /f. 116v./ ⲉⲧⲁⲩⲱⲁⲛⲟⲩⲱⲧ ⲁⲡⲁ ⲑⲉⲱⲛⲁ ϫⲟⲩ ⲉⲣⲟⲓ:· ⲉⲁⲓⲱⲉⲛϥ ⲍⲱ ⲉⲃⲃⲉ ⲡⲁⲓⲍⲱⲃ ⲉ́ⲧⲉⲙⲙⲁⲩ:·

103. ⲉⲧⲁⲫ̀† ⲡⲉϫⲁϥ ⲥⲓ† ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲙ̀ⲡⲓⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲛ̀ⲇⲓⲁⲃⲟⲗⲟⲥ ⲉⲃⲃⲉ ⲡⲉϥⲙⲉⲧⲥⲁⲥⲓ ⲍⲏⲧ:· ⲁϥⲕⲱⲣϥ ⲙ̀ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲱⲉ ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ ϫⲉ ⲛ̀ⲛⲉϥϫⲉⲙϫⲟⲙ ⲛⲱⲉ ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ ⲛ̀ϫⲉ ⲫⲏ ⲉⲧⲥⲁϧⲉⲙ:· ⲟⲩⲇⲉ ⲛⲧⲉⲱⲧⲉⲙⲁⲅⲅⲉⲗⲟⲥ:· ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲛⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲛⲟⲩ:· ⲁⲡⲓⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲧⲁⲕⲗⲓⲥⲙⲟⲥ ⲓ̀ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲁϥϥⲱⲧ ⲉ́ⲃⲟⲗ ⲛ̀ⲍⲱⲃ ⲛⲓⲃⲉⲛ:· ⲉⲧⲍⲓϫⲉⲛ ⲡⲕⲁⲍⲓ:· ϫⲉ ⲛⲁⲣⲉⲫ̀† ϧⲉⲛ ⲟⲩϫⲱⲛⲧ:· ⲉⲃⲃⲉ ⲛⲓⲕⲁⲕⲓⲁ ⲛ̀ⲧⲉ ⲛⲓⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲁⲓⲧⲟⲩ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲧⲏⲣϥ ⲡⲉ:· ⲙ̀ⲡⲉϥϫⲁ ⲁⲅⲅⲉⲗⲟⲥ:· ⲉⲟⲩⲁⲍ ⲧⲟⲧϥ ⲉ̀ⲓ ⲉ̀ⲡⲉⲥⲏⲧ:· ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲱⲁ ⲡⲓⲥⲛⲟⲩ ⲉⲧⲁϥⲓ̀ ⲁϥϫⲱⲓⲗⲓ ⲉⲁⲃⲣⲁⲁⲙ ϧⲁⲧⲉⲛ ⲡⲓⲱⲱϩⲛ ⲛ̀ⲧⲉ ⲙⲁⲙⲃⲣⲏ ⲛⲉⲙ ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ:· ⲁⲩⲍⲓ ⲱⲉⲛ ⲛⲟⲩϥⲓ ⲛⲁⲃⲣⲁⲁⲙ:· ⲛⲉⲙ ⲥⲁⲣⲣⲁ ⲙ̀ⲡϫⲓⲛⲙⲓⲥⲓ ⲛ̀ⲓⲥⲁⲁⲕ:· ⲫⲁⲓ ⲡⲉ ⲡⲓⲍⲟⲩⲓⲧ ⲛ̀ⲥⲟⲡ ⲉⲧⲁⲁⲅⲅⲉⲗⲟⲥ ⲓ̀ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲙⲉⲛⲉⲛⲥⲁ ⲉ́ⲧⲁ̀ϥ̀ⲍⲉⲣⲓ[29] ϧⲉⲙ ⲡⲉϥϫⲱⲛⲧ·

104. ⲟⲩⲟⲍ ⲁⲛⲓⲥⲩⲅⲅⲣⲁⲫⲉⲩⲥ ⲛ̀ⲧⲉ †ⲅⲣⲁⲫⲏ:· ⲡⲁⲓ<ⲟ̅>ⲃ ⲛⲉⲣⲙⲏⲛⲉⲩⲧⲏⲥ ⲁⲩⲥϧⲁⲓ:· ϧⲁⲣⲓϧⲁⲣⲱⲟⲩ ⲛ̀†ⲅⲣⲁⲫⲏ ϫⲉ ⲡⲉⲉⲥⲱⲉ ⲡⲉ:· ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲱⲟⲡ /f. 117r./ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲛ̀ⲧⲟⲩⲱⲛⲍ ⲙ̀ⲡⲁⲓⲉ̀ⲍⲟⲟⲩ ⲉ́ⲃⲟⲗ ⲛⲧⲉⲛⲣⲟⲙⲡⲓ:· ⲉⲧⲉ ⲡⲓⲍⲟⲩⲓⲧ ⲛ̀ⲥⲟⲡ ⲡⲉ ⲉ́ⲧⲁⲫ̀† ϫⲁ ⲡⲓⲙⲱⲓⲧ ⲛ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲟⲩⲓ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲛⲕⲉⲥⲟⲡ:· ⲉ́ⲧⲉ ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲡⲉ ⲉ́ⲧⲁϥⲍⲱⲗ ⲱⲁ ⲁⲃⲣⲁⲁⲙ:· ⲛⲉⲙ ⲡⲓⲛⲓⲱⲧ ⲃ̅ ⲛⲁⲣϫⲏⲁⲅⲅⲉⲗ<ⲟⲥ>[30] ⲙⲏⲭⲁⲛⲁ ⲛⲉⲙ ⲅⲁⲃⲣⲓⲏⲗ:· ⲉⲧⲉ ⲥⲟⲩ ⲓ̅ⲃ̅ ⲙ̀ⲡⲁⲱ̀ⲛⲓ ⲡⲉ:· ⲫⲏ

29. ϥ added by another hand.

30. Ms.: ⲟ̅ (end of line) = ⲟⲛ

ⲅⲁⲣ ⲉⲧⲉⲣ ϣⲁⲓ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲛⲉⲙ ⲅⲁⲃⲣⲓⲏⲗ:· ⲁϥⲧ ⲱⲟⲩ ⲙ̀ⲡ̅ⲥ̅ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ:· ⲕⲁⲧⲁ ⲧ̀ⲡⲁⲣⲟⲓⲙⲓⲁ ⲉϣⲁⲩⲭⲟⲥ ⲛ̀ⲭⲉ ⲛⲓⲁⲣⲭⲉⲟⲥ ⲭⲉ ⲫⲏ ⲉⲧⲧ ⲱⲟⲩ ⲛⲟⲩⲃⲱⲕ ⲁϥⲧ ⲱⲟⲩ ⲙ̀ⲡⲉϥⲥ̅ⲥ̅:·

105. ⲟⲩⲟⲍ ⲡⲉⲭⲁϥ:· ⲭⲉ ⲡⲓⲙⲁⲍⲃ̅ ⲛ̀ⲥⲟⲡ ⲉⲧⲁⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ:· ⲓ̀ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲡⲓⲉⲍⲟⲟⲩ ⲡⲉ ⲉⲧⲁϥⲍⲱⲗ ϣⲁ ⲛ̀ⲥⲟⲩ ⲡϣⲏⲣⲓ ⲛⲁⲩ:· ⲁϥⲧ ⲭⲟⲙ ⲛⲁϥ:· ϣⲁⲧⲉϥⲃⲱⲧⲉⲃ ⲛⲕⲃ̅ ⲛⲟⲩⲣⲟ ⲛⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ:· ⲟⲩⲟⲍ ⲁϥϣⲟⲣ<ϣ>ⲉⲣ[31] ⲛ̀ⲛⲓⲥⲟⲃⲧ ⲛ̀ⲧⲉ ⲓⲉⲣⲓⲭⲱ ⲁϥⲑⲉⲣⲉϥⲉⲣ ⲟ̅ⲥ̅ ⲉⲣϣⲟⲩ:· ⲟⲩⲟⲍ ⲁϥⲟⲩⲉⲛⲍ ⲡⲓⲉⲍⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲃⲟⲗ:· ϧⲉⲛ ⲭⲣⲁⲛ ⲙⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ:· ⲉⲧⲉ ⲥⲟⲩ ⲕ̅ⲍ̅:· ⲙ̀ⲡⲁⲱⲛⲓ ⲡⲉ:· ⲁϥⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲛⲱⲗⲓ ⲛ̀ⲛⲓⲟⲩⲧⲁⲍ:· ⲉⲣⲉ ⲡⲉⲭⲥⲙⲟⲩ ϣⲟⲡ ⲛ̀ϧⲏⲧⲟⲩ:·

106. ⲡⲓⲙⲁⲍⲅ̅ ⲛ̀ⲥⲟⲡ ⲉⲧⲁⲭⲓ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲛ̀ⲭⲉ ⲙⲏⲭⲁⲏⲗ ⲡⲓⲛⲓϣⲧ ⲛⲁⲣⲭⲱⲛ /f. 117v./ ⲡⲓⲉⲍⲟⲟⲩ ⲡⲉ ⲉⲧⲁϥⲍⲱⲗ ϣⲁ ⲡⲓⲡⲓⲥⲧⲟⲥ ⲇⲁⲛⲓⲏⲗ:· ⲁϥⲉⲣ ⲃⲟⲏⲑⲓⲛ ⲉⲣⲟϥ ⲙⲡⲉϥⲭⲁ ⲛⲓⲑⲏⲣⲓⲟⲛ ⲥⲓⲧϥ ⲛ̀ⲭⲟⲛⲥ· ⲁϥⲧⲁⲙⲟϥ ⲟⲛ ⲭⲉ ⲟⲩ ⲡⲉⲑⲛⲁϣⲱⲡⲓ ϧⲉⲛ ⲧϧⲁⲏ ⲛⲧⲉ ⲛⲓⲥⲏⲟⲩ:· ⲁⲩⲉⲣⲉⲣⲙⲏⲛⲉⲩⲓⲛ ⲙ̀ⲫⲁⲓ ⲛⲁⲛ ϧⲉⲛ ⲡⲥⲉⲡⲓ ⲛ̀ⲛⲓⲥⲁⲭⲓ:· ⲛ̀ⲧⲉ ⲡⲓⲟ̅ⲃ̅ ⲛⲉⲣⲙⲏⲛⲉⲩⲧⲏⲥ:· ⲭⲉ ⲡⲓⲉⲍⲟⲟⲩ ⲉⲧⲁⲙⲏⲭⲁⲏⲗ ⲍⲱⲗ ϣⲁ ⲇⲁⲛⲓⲏⲗ:· ⲁϥⲧ ⲛⲁϥ ⲙ̀ⲡⲁⲓⲛⲓϣⲧ ⲛⲟⲩⲭⲁⲓ:· ⲉⲧⲉ ⲥⲟⲩ ⲓ̅ⲃ̅ ⲛⲁⲑⲱⲣ ⲡⲉ:· ⲫⲁⲓ ⲡⲉ ⲡⲓⲁⲃⲟⲧ ϣⲁⲣⲉⲛⲓⲭⲣⲟⲭ ⲙⲟⲩ:· ⲛ̀ⲥⲉⲱⲛϧ ⲛ̀ϧⲏⲧϥ:· ⲙ̀ⲡⲧⲩⲡⲟⲥ ⲛ̀ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲛⲉⲛⲥⲱⲙⲁ:· ⲛⲁⲓ ⲉⲑⲛⲁⲙⲟⲩ ϧⲉⲛ ⲟⲩⲥⲏⲟⲩ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ ϧⲉⲛ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ϧⲉⲛ ⲡⲓⲉⲍⲟⲟⲩ ⲛ̀ϧⲁⲉ:· ⲉⲑⲃⲉ ⲫⲁⲓ ⲡⲉⲧⲥⲱⲉ ⲉⲣⲟⲛ ⲍⲱⲛ ⲡⲉ ⲉⲑⲣⲉⲛⲟⲩⲉⲛⲍ ⲡⲁⲓⲉⲍⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲧⲉ<ⲧⲉ>ⲛⲁⲅⲁⲡⲏ:· ⲭⲉ ⲟⲩⲉⲍⲟⲟⲩ ⲛ̀ϣⲁⲓ ⲡⲉ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲏⲭⲁⲏⲗ:·

107. ⲙⲁⲣⲉⲛⲑⲱⲟⲩⲧ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ:· ⲉⲧⲁⲩⲧ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲍⲣⲏⲓ ⲉⲭⲱⲥ:· ⲛ̀ⲧⲉⲛⲭⲱ ⲛ̀ⲍⲁⲛⲍⲩⲙⲛⲟⲥ ⲉⲣⲟϥ:· ⲛ̀ⲧⲉⲛⲧ ⲛⲟⲩⲁⲅⲁⲡⲏ:· ⲉⲧⲭⲓⲭ ⲛ̀ⲛⲓⲍⲏⲕⲓ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲏⲭⲁⲏⲗ:· ⲍⲓⲛⲁ ⲛ̀ⲧⲉϥⲧⲱⲃⲍ ⲉⲍⲣⲏⲓ ⲉⲭⲱⲛ /f. 118r./ ⲛⲁⲍⲣⲁϥ ⲙ̀ⲡⲓϣⲁⲛⲁⲍⲑⲏϥ ⲛ̀ⲛⲟⲩⲧ ⲛ̀ⲧⲉϥⲧ ⲛⲁⲛ ⲛ̀ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲛ̀ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲡⲁⲓⲙⲁ:· ⲛⲉⲙ ⲡⲓⲕⲉⲙⲁ:·

108. ⲕⲉ ⲅⲁⲣ ⲟⲩ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲉ ϧⲁ ⲡⲉⲛⲅⲉⲛⲟⲥ:· ⲉⲩⲉⲣⲡⲣⲉⲥⲃⲉⲩⲓⲛ:· ⲉⲭⲉ`ⲛ̀ ⲛⲓⲙⲟⲩ ⲛⲍⲱⲟⲩ ⲛⲉⲙ ⲧⲓⲱⲧ:· ⲭⲉ ⲛ̀ⲧⲉⲡⲟ̅ⲥ̅ ⲟⲩⲟⲣⲡⲟⲩ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ· ⲭⲉⲣⲡⲣⲉⲥⲃⲉⲩⲓⲛ ⲟⲛ ϧⲁ ⲡⲁⲓⲁⲓ ⲛ̀ⲛⲓⲟⲩⲧⲁⲍ ⲛⲧⲉ ⲡⲓⲕⲁⲍⲓ ⲧⲏⲣⲩ:· ⲭⲉⲣⲡⲣⲉⲥⲃⲉⲩⲓⲛ ⲟⲛ ϧⲁⲣⲟⲛ ⲭⲉ ⲛ̀ⲛⲉⲡⲟ̅ⲥ̅ ⲉⲛ ⲛⲓⲟⲣⲅⲏ:· ⲉⲧⲁϥⲥⲟⲥⲛⲓ ⲙ̀ⲙⲱⲟⲩ:· ⲉⲑⲣⲉϥⲉⲛⲟⲩ ⲉⲍⲣⲏⲓ ⲉⲭⲱⲛ ⲉⲑⲃⲉ ⲛⲉⲛⲛⲟⲃⲓ:· ⲍⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲧⲁⲥⲑⲟ:· ⲉϥⲁⲍⲟⲩ ⲙ̀ⲡⲉϥⲭⲱⲛⲧ:· ⲭⲉⲣⲡⲣⲉⲥⲃⲉⲩⲓⲛ ⲇⲉ ⲟⲛ ⲍⲓⲭⲉⲛ ⲧ̀ⲍⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲧⲁⲅⲓⲁ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ:· ϧⲁⲓ ⲡⲉ ⲡⲭⲱⲕ ⲧⲏⲣⲩ ⲭⲉ ⲙ̀ⲡⲁⲣⲉϥ̀ⲧ ⲧⲁⲥⲑⲟ`ⲩ´ ⲉⲃⲟⲗ ϧⲉⲛ ϥⲏ <ⲉ>ⲧⲉⲩⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲟⲩ ⲛ̀ⲧⲟⲧⲩ:· ⲩⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲡⲓⲱⲛⲓ ⲍⲓ ⲣⲱⲩ ⲙⲡⲓⲙ̀ⲍⲁⲩ· ⲩⲍⲉⲙⲥⲓ ⲇⲉ ⲍⲓⲭⲱⲩ ϧⲉⲛ ⲟⲩⲍⲉⲃⲥⲱ ⲛⲟⲩⲱⲓⲛⲓ:· ⲉⲩⲍⲓⲱⲉⲛ ⲛⲟⲩⲩⲓ ⲛ̀ⲛⲓⲍⲓⲟ̀ⲙⲓ ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲭⲉ ⲁϥⲧⲱⲛϥ ⲛ̀ⲭⲉ ⲡ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅:·

31. Ms.: π.

109. ⲧ̀ⲛⲁⲧⲁⲙⲉ ⲑⲏ`ⲛ´ⲟⲩ ⲟⲛ:· ⲉⲕⲉⲍⲱⲃ ⲛⲱⲫⲏⲣⲓ:· ⲉⲧⲁⲩⲭⲟϥ ⲛⲏⲓ ⲛ̀ⲭⲉ ⲡⲁⲓⲱⲧ ⲉⲧⲁⲩϣⲁⲛⲟⲩⲱⲧ ⲁⲡⲁ ⲑⲉⲱⲛⲁ ⲭⲉ ⲁⲩⲧⲁⲙⲟⲓ ⲡⲉⲭⲁϥ /f. 118v./ ⲁⲥϣⲱⲡⲓ ϧⲉⲛ ⲛⲓⲉⲍⲟⲟⲩ ⲛⲧⲉ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲉⲩⲟⲓ ⲛⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ⳨ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟ⳨ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲓⲇⲱⲗⲟⲛ ϧⲉⲛ ⲣⲁⲕⲟ⳨ ⲛⲉⲙ ⲭⲏⲙⲓ ⲧⲏⲣⲩ· ⲕⲁⲓ ⲙ̀ⲙⲟⲩ ⲍⲓⲭⲉⲛ ⲛⲓϣⲟⲩϣⲧ ⲥⲁϧⲟⲩⲛ ⲙⲫⲣⲟ ⲛ̀ⲛⲓⲏⲓ ⲛ̀ⲧⲉ ⲛⲓⲍ`ⲉ´ⲗⲏⲛⲟⲥ ⲉⲧⲥⲁϧⲉⲙ· ⲁⲩϣⲁⲛⲓ ⲉϧⲟⲩⲛ ϧⲉⲛ ⲡⲓⲣⲟ ⲛ̀ⲭⲉ ⲛⲓⲍⲉⲗⲏⲛⲟⲥ ϣⲁⲩⲥⲛⲉ ⲭⲱⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲛⲥⲉⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲩ·

110. ⲛⲉⲟⲩⲟⲛ ⲟⲩⲉⲍⲟⲟⲩ ⲭⲉ ϧⲉⲛ ⲧⲣⲟⲙⲡⲓ ⲉⲩⲓⲣⲓ ⲙ̀ⲙⲟⲥ ⲛ̀ϣⲁⲓ ⲙ̀ⲡⲓⲓⲇⲱⲗⲟⲛ ⲉⲧⲥⲟϥ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲧⲉ ⲥⲟⲩ ⲓ̅ⲃ̅ ⲛⲁⲑⲱⲣ ⲡⲉ· ϣⲁⲩⲧⲁⲗⲟ<ϥ> ⲅⲁⲣ ⲉⲍⲁⲛⲥⲁⲣⲁⲕⲗⲁ ⲛ̀ⲭⲉ ⲛⲓⲟⲩⲏⲃ ⲛ̀ⲧⲉ ⲛⲓⲍⲉⲗⲏⲛⲟⲥ ⲛ̀ⲧⲟⲩⲉⲣⲕⲟⲥⲙⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩⲍⲁⲧ ⲛⲧⲟⲩⲉⲣⲉⲍⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ:· ⲥⲱⲕ ϧⲁⲣⲟϥ ⲛⲧⲟⲩⲟⲗϥ ⲕⲁⲧⲁ ⲏ ⲛ̀ⲧⲱⲟⲩ ⲍⲱⲥ ⲭⲉ ϥⲛⲁⲥⲙⲟⲩ ⲉⲣⲱⲟⲩ ⲉⲛⲉϣⲁⲩⲧ ⲛⲍⲁⲛⲛⲓⲱⲧ ⲛ̀ⲇⲱⲣⲟⲛ ⲛⲁϥ ⲛ̀ⲭⲉ ⲛⲓⲍⲉⲗⲏⲛⲟⲥ ⲍⲱⲥ ⲭⲉ ⲛⲉ`ⲟ´ϥ ⲡⲉ ⲉⲧⲉⲣⲃⲟⲏⲑⲓⲛ ⲉⲣⲱⲟⲩ ⲉⲛⲁⲩⲑⲁⲙⲓⲟ ⲛⲍⲁⲛⲙⲁ ⲛⲥⲱ ⲛⲁⲧϣⲁⲩ ⲛⲉⲙ ⲍⲁⲛⲕⲁⲗⲓⲃⲓ ϧⲉⲛ ⲛⲓϧ`ⲓ´ⲣ ⲛⲉⲙ ⲛⲓⲁ´ⲣⲟⲣⲁ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ· ⲁⲡⲗⲱⲥ ⲛⲉⲟⲩⲟⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲑⲉⲟϧⲉϧ ϣⲟⲡ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲡⲁⲓⲉⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲣⲟⲙⲡⲓ ⲉⲣⲉ ⲛⲓϣⲁⲙϣⲉ ⲓⲇⲱⲗⲟⲛ ⲓⲣⲓ ⲙ̀ⲙⲟϥ ⲉⲩⲓⲣⲓ ⲛ̀ⲋ̅ ⲛⲉⲍⲟⲟⲩ ⲛ̀ⲥⲡⲟⲛⲇⲏ ⲉⲩⲑⲟⲩⲏⲧ ⲉⲡⲓⲑⲟⲩⲱⲧ ⲉⲧⲥⲟϥ·

111. ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲇⲉ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ /f. 119r./ ⲛⲉ ⲡⲓⲙⲁⲍⲋ ⲡⲉ ⲉⲧⲁⲩⲉⲣ ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲣⲁⲕⲟϥ ⲓⲥⲭⲉⲛ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲛⲁⲣⲉⲡⲍⲱⲃ ⲙ̀ⲡⲓⲓⲇⲱⲗⲟⲛ ⲉⲧⲟⲩⲓⲣⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ⲛⲓⲍⲉⲗⲏⲛⲟⲥ ⲟⲓ ⲛ̀ⲣⲱⲟⲩϣ ⲛⲱⲟⲩ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲛⲁⲩⲟⲓ ⲛ̀ⲃⲟϥ ⲛⲁⲍⲣⲁϥ ⲡⲉ ⲉⲙⲁϣⲱ· ⲁⲩⲟⲩⲱⲣⲡ ⲁⲩⲙⲟⲩϥ ⲉⲍⲁⲛⲇⲓⲕⲉⲟⲥ ⲙ̀ⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲛⲓⲛⲓⲛⲓϣⲧ ⲛ̀ⲧⲉ ⲡⲓⲕⲗⲏⲣⲟⲥ· ⲁⲩⲥⲁⲭⲓ ⲛⲉⲙⲱⲟⲩ ⲭⲉ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲭⲉ ⲁⲩϧⲱⲛⲧ ⲉⲍⲟⲩⲛ ⲛ̀ⲭⲉ ⲡⲓⲥⲱϧⲉⲙ ⲛ̀ⲧⲉ ⲡⲓⲓⲇⲱⲗⲟⲛ· ⲁⲣⲓ ⲉⲙⲓ ⲟⲩ ⲛ̀ⲭⲉ ⲟⲩ ⲡⲉ ⲉⲧⲉⲥⲉⲣⲇⲟⲕⲓⲛ ⲛⲱⲧⲉⲛ̀ ⲉⲁⲓⲕ ϣⲁⲧⲉⲛⲕⲱⲣⲡ ⲙ̀ⲡⲁⲓϣⲉⲙϣⲓ ⲉⲧⲟⲓ ⲛ̀ⲃⲟϥ· ⲁⲩⲉⲣ ⲟⲩⲱ<ⲩⲃ> ⲡⲉⲭⲱⲟⲩ ⲛⲁⲕ ⲭⲉ ⲙⲁⲣⲉⲛ ϣⲗⲏⲗ ⲧⲏⲣⲟⲩ ⲉⲡϣⲓ ⲍⲁ ⲡⲥ̅ⲥ̅ ⲍⲓⲛⲁ ⲛ̀ⲧⲉⲧⲕⲱⲣⲡ ⲙ̀ⲡⲁⲓⲕⲉⲟⲩⲁⲓ ⲙ̀ⲫⲣⲏⲧ ⲉⲧⲁⲧⲕⲱⲣⲡ ⲛ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ·

112. ⲁⲧⲱⲛⲕ ⲛ̀ⲭⲉ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲥⲕⲩⲧⲏⲥ ⲙ̀ⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲛⲓⲛⲓϣⲧ ⲛ̀ⲧⲉ ⲡⲓⲕⲗⲏⲣⲟⲥ· ⲁⲩⲍⲱⲗ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲓⲥⲭⲉⲛ ⲍⲁⲛⲁⲣⲟⲩⲍⲓ ⲟⲩⲟⲍ ⲛⲁⲩⲫⲁⲃⲧ ⲡⲉ ⲍⲓⲭⲉⲛ ⲡⲟⲩⲍⲟ ⲉⲩⲧ ⲍⲟ ⲉⲡ̅ⲭ̅ⲥ̅ ⲉⲃⲃⲉ ⲡⲁⲓ ⲍⲱⲃ· ⲁϥⲧⲱⲛ ⲛ̀ⲭⲉ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ ⲁϥⲟ́ⲍⲓ ⲉⲣⲁⲧϥ ϧⲉⲛ ⲧⲟⲩⲙⲏⲧ ⲁϥϣⲗⲏⲗ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲫⲓⲱⲧ ⲙ̀ⲡⲁⲥ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲫⲏ ⲉⲧⲁϥϣⲟⲣϣⲉⲣ ⲛ̀ⲧ̀ⲍⲩⲕⲱⲛ ⲛ̀ⲟⲩⲃ ⲉⲧⲁⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲡⲟⲩⲣⲟ ⲑⲁⲙⲓⲟⲥ /f. 119v./ ⲫⲏ ⲉⲧⲁⲩⲧ ⲭⲟⲙ ⲛⲇⲁⲁⲛⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ:· ϣⲁⲧⲉϧⲟⲙϧⲉⲙ ⲛⲃⲏⲗ ⲫⲏ ⲉⲧⲁⲩⲥⲓⲧ ⲛ̀ⲇⲁⲁⲕⲱⲛ:· ⲉⲡⲉⲥⲏⲧ ⲍⲓⲭⲉⲛ ⲡⲕⲁⲍⲓ ⲁⲩⲕⲁϣⲩⲓ:· ⲛⲁⲍⲣⲉⲛ ⲛⲏ ⲉⲧϣⲉⲙϣⲓ ⲙ̀ⲙⲟⲩ:· ⲡⲁⲓⲣⲏⲧ ⲟⲛ ⲉⲕⲉⲟⲩⲱⲣⲡ ⲙⲙⲏⲭⲁⲏⲗ ⲡⲉⲕⲛⲓϣⲧ ⲛⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲅⲁⲑⲟⲥ:· ⲉⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ⲡⲁⲓⲓⲇⲱⲗⲟⲛ ⲛ̀ϧⲏⲧⲩ ⲛ̀ⲧⲉⲩϣⲉⲣϣⲱⲣⲩ ⲛ̀ⲧⲉⲩⲁⲓⲩ ⲙ̀ⲙⲉⲣⲟⲥ ⲙⲉⲣⲟⲥ:· ⲉⲩϣⲓⲡⲓ ⲇⲉ ⲛⲛⲓⲍⲉⲗⲏⲛⲟⲥ:· ⲉⲩⲣⲁϣⲓ ⲇⲉ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲭⲉ ⲫⲱⲕ ⲡⲉ ⲡⲓⲱⲟⲩ:· ⲛⲉⲙ ⲡⲓⲥⲙⲟⲩ ⲡⲭ̅ⲥ̅ ⲡϣⲟⲩϣⲟⲩ ⲛ̀ⲛⲓⲭⲣⲏ`ⲥ´ⲧⲓⲁⲛⲟⲥ ϣⲁ ⲉⲛⲉⲍ ⲛⲧⲉ ⲛⲓⲉⲛⲉⲍ ⲁⲙⲏⲛ:·

113. ογος ⲙ̀ⲡⲁⲧⲉⲡⲓⲟⲩⲱⲓⲛⲓ ⲫⲁⲓ ⲛⲍⲁⲛⲁⲧⲟⲟⲩⲓ:· ⲛⲥⲟⲩ ⲓ̅ⲃ̅ ⲛⲁⲑⲱⲣ ⲁⲛⲓⲍⲉⲗⲏⲛⲟⲥ[32] ⲍⲱⲗ ⲉⲃⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ⲧⲱⲟⲩ:· ⲭⲉ ⲁⲩⲛⲁⲓⲛⲓ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲓⲇⲱⲗⲟⲛ ⲛ̀ⲧⲟⲩⲉⲣ ⲫⲁⲓ[33] ⲛⲁϥ ⲡⲉ:· ⲁⲩⲭⲓⲙⲓ ⲙ̀ⲫⲏ ⲉ̀ⲧⲁϥⲫⲱⲡⲓ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ:· ⲉⲁϥⲫⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲍⲱϥ ⲁϥⲍⲉⲓ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ:· ⲁϥⲉⲣ ⲙⲉⲣⲟⲥ ⲙⲉⲣⲟⲥ::· ⲟⲩ ⲙⲟⲛⲟⲛ ⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ:· ⲁⲗⲗⲁ ⲛⲓⲕⲉⲍⲉⲗⲏⲛⲟⲥ:· ⲉ̀ⲧⲁⲩⲍⲱⲗ ⲉⲃⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ:· ⲭⲉ ⲛ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲫⲏ ⲉⲧⲁϥⲫⲱⲡⲓ /f. 120r./ ⲁⲡⲓⲉⲣⲫⲉⲓ ϧⲟⲙϧⲉⲙ ⲉⲭⲱⲟⲩ ⲁⲟⲩⲛⲓⲱⲧ ⲙ̀ⲙⲏⲱ ⲙⲟⲩ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ· ⲟⲩⲟⲍ ⲁ̀ⲡⲟⲩⲫⲁⲓ ⲫⲱⲡⲓ ⲛⲱⲟⲩ ⲛⲍⲏⲃⲓ:·

114. ⲡⲓⲕⲉⲥⲉⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲉ́ⲙⲓ:· ⲭⲉ ⲟⲩⲭⲟⲙ ⲛⲧⲉ ⲫ̀ⲧ ⲧⲉ ⲉ̀ⲧⲁⲥⲫⲱⲡⲓ ⲁⲥⲓ ⲉϧⲣⲏⲓ ⲉⲭⲱⲟⲩ:· ⲁⲩⲓ ⲫⲁⲣⲟⲛ ⲁⲛⲁⲓⲧⲟⲩ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ:·[34] ⲟⲩ ⲙⲟⲛⲟⲛ ⲭⲉ ⲣⲁⲕⲟϥ ⲙ̀ⲙⲁⲩⲁⲧⲥ ⲁⲧⲁⲓⲫϧⲏⲣⲓ ⲫⲱⲡⲓ ⲛ̀ϧⲏⲧⲏⲥ ⲁⲗⲗⲁ ⲁⲩⲧⲁⲙⲟⲛ ⲭⲉ[35] ⲙⲱⲓⲧ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲡⲓⲓⲇⲱⲗⲟⲛ ⲛ̀ϧⲏⲧϥ:· ⲁⲩⲭⲉⲙϥ ϧⲉⲛ ⲡⲁⲓⲉ̀ⲍⲟⲟⲩ ⲛⲟⲩⲱⲧ:· ⲉϥⲥⲁϥ ⲉ́ⲃⲟⲗ ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲉϥⲟⲓ ⲙ̀ⲙⲉⲣⲟⲥ ⲙⲉⲣⲟⲥ:· ⲫⲁ ⲉ̀ⲍⲣⲏⲓ ⲉⲛⲓⲕⲉⲭⲱⲣⲁ ⲉⲧⲥⲁⲃⲟⲗ:· ⲁⲛⲟⲛ ⲍⲱⲛ ⲁ̀ⲛⲉⲙⲓ:· ⲭⲉ ⲡⲁⲓⲟⲩⲭⲁⲓ ⲉ̀ⲧⲁϥⲫⲱⲡⲓ ⲫⲁ ⲡⲱⲏⲣ<ⲓ> ⲙ̀ⲫ̀ⲧ ⲡⲉ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ:·

115. ⲡⲓⲁⲣⲭⲏⲉ́ⲡⲓⲥⲕⲟⲡⲟⲥ:· ⲇⲉ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ:·[36] ⲁϥⲥϧⲁⲓ ⲛⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ:· ⲫⲁ ⲛⲉϥⲫⲫⲉⲣ ⲛⲁⲣⲭⲏⲉ́ⲡⲓⲥⲕⲟⲡⲟⲥ:· ⲁⲃⲃⲁ ⲉⲩϧⲱⲇⲓⲟⲥ ϧⲉⲛ ⲁⲛⲧⲓⲟⲭⲓⲁ:· ⲛⲉⲙ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ϧⲉⲛ ⲣⲱⲙⲏ:· ⲉⲥⲥϧⲏⲟⲩⲧ ⲙ̀ⲡⲁⲓⲣⲏ†:· ⲭⲉ ⲣⲁⲫⲓ:· ⲟⲩⲛⲟϥ ⲙ̀ⲙⲱⲧⲉⲛ ⲭⲉ ⲁ̀ⲡⲟ̅ⲥ̅ ⲧⲁⲥⲑⲟ ⲛ̀ⲧⲉⲛⲉⲭⲙⲁⲗⲱⲥⲓⲁ· ⲁⲛⲫⲱⲡⲓ ⲉ́ⲛⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲛ ⲁⲡⲭ̅ⲥ̅ ϥⲱⲭⲓ ⲙ̀ⲡⲥⲉⲡⲓ ⲛⲑⲙⲟⲩⲛⲓ ⲛ̀ⲧⲉ /f. 120v./ ⲛⲓⲓⲇⲱⲗⲟⲛ[37] ⲉⲃⲟⲗ ⲍⲓⲧⲉⲛ ⲛⲉⲧⲉⲛⲫⲗⲏⲗ ⲉⲑⲟⲩⲁⲃ:· ⲛⲉⲙ ⲧϧⲟⲙ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ:· ⲉⲑⲟⲩⲁⲃ ⲙⲏⲭⲁⲏⲗ:·[38] ⲡⲓⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ:·[39] ⲉⲫⲱⲡ ⲟⲩⲛ ⲡⲓⲍⲱⲃ ⲣ ⲁⲛⲁ ⲙ̀ⲙⲱⲧⲉⲛ:·[40] ⲙⲁⲣⲉⲛⲧⲁⲍⲟ[41] ⲉ́ⲣⲁⲧϥ ⲛⲟⲩⲉ́ⲍⲟⲟⲩ ⲛ̀ⲫⲁⲓ:· ϧⲉⲛ ⲡⲁⲓⲛⲓⲫⲧ ⲛⲉⲍⲟⲟⲩ[42] ⲉⲧⲁⲡⲁⲓⲟⲩⲭⲁⲓ ⲫⲱⲡⲓ ⲛⲁⲛ ⲛ̀ϧⲏⲧϥ:· ⲛⲧⲉⲛⲧ ⲙ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲉⲍⲣⲏⲓ ⲉⲭⲱϥ:·[43] ⲟⲩⲟⲍ ⲛ̀ⲧⲉϥⲫⲱⲡⲓ ⲛⲟⲩⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲫⲁ ⲉ́ⲛⲉⲍ:· ⲟⲩⲭⲁⲓ ϧⲉⲛ ⲡⲭ̅ⲥ̅ ⲡⲱⲏⲣⲓ ⲙ̀ⲫ̀ⲧ:·

116. ⲛⲑⲱⲟⲩ ⲇⲉ ⲍⲱⲟⲩ ⲁⲩⲥϧⲁⲓ ⲛⲁϥ ⲟⲛ ⲙ̀ⲡⲁⲓⲧⲩⲡⲟⲥ:· ⲭⲉ ⲉ̀ⲧⲁⲛⲟⲓ

32. B2 begins here.
33. B2: ⲛⲥⲉⲣ ⲫⲁⲓ
34. B2 adds ⲟⲩⲟⲍ
35. B2 breaks off here.
36. B2 resumes here.
37. B2: ⲟⲙ]ⲉⲧⲱⲙⲫⲉⲓⲇⲱⲗⲟⲛ.
38. B2 adds ⲟⲩⲟⲍ.
39. B2: [ⲛⲛⲓ]ϫⲟⲙ ⲛ̀ⲛⲫⲏ[ⲟⲩⲓ]
40. B2: ⲣ ⲁⲛⲱⲧⲉⲛ.
41. B2 adds ⲛⲁϥ.
42. B2: ⲡⲁⲓⲉⲍⲟⲟⲩ.
43. B2 breaks off here.

ⲛ̀ⲛⲓⲥϧⲁⲓ ⲛ̀ⲧⲉ ⲧⲉⲕⲙⲉⲧⲓⲱⲧ ⲁⲛⲟⲫⲟⲩ ⲧⲟⲧⲉ ⲣⲱⲛ:· ⲁϥⲙⲟⲍ ⲛⲣⲁⲫⲓ ⲟⲩⲟⲍ ⲡⲉⲛⲗⲁⲥ ϧⲉⲛ ⲟⲩⲑⲉⲗⲏⲗ ⲟⲩⲟⲍ ⲁⲛⲟⲩⲟ́ⲍⲉⲙ ⲉ́ϫⲉⲛ ⲡⲉⲕⲥⲙⲟⲩ:· ⲧⲉⲛⲍⲓⲫⲉⲛ ⲛⲟⲩⲭⲓ ⲙ̀ⲡⲁⲓⲉ́ⲍⲟⲟⲩ ⲛ̀ⲫⲁⲓ ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲧϫⲟⲙ ⲙ̀ⲡⲥ̅ⲥ̅:· ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲛⲓⲱϯ ⲛⲟⲩⲣⲟ:· ⲕⲉ ⲅⲁⲣ ⲟⲩⲁⲗⲗⲟⲧⲣⲓⲟⲛ ⲉ́ⲣⲟϥ ⲁⲛ ⲣⲱ ⲡⲉ:· ⲫⲁⲓⲉⲍⲟⲟⲩ ⲫⲁⲓ ⲟⲛ ⲡⲉⲧⲁϥⲍⲱⲗ ⲫⲁ ⲇⲁⲛⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲁϥⲉⲣ ⲃⲟⲏⲑⲓⲛ ⲉ́ⲣⲟϥ:· ⲟⲩⲭⲁⲓ ⲡⲓⲣⲉϥⲫⲁⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲓⲇⲱⲗⲟⲛ ⲟⲩⲟⲍ /f. 121r./ ⲉϥϯ ⲁⲓⲁⲓ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ:·

117. ⲁϥⲟⲩⲁⲍ ⲧⲟⲧϥ ⲇⲉ ⲟⲛ ⲛⲭⲉ ⲁⲡⲁ ⲉⲩⲙⲉⲛⲓⲟⲥ:· ⲁϥⲥϧⲁⲓ ⲉⲃⲟⲗ ϧⲉⲛ ϫⲏⲙⲓ ⲧⲏⲣϥ:· ⲫⲁ ⲉϧⲟⲩⲛ ⲉ́ⲛⲓⲉⲑⲁⲩⲱ ⲛⲉⲙ ⲧⲗⲩⲃⲏ:· ⲛⲉⲙ ⲧⲡⲉⲛⲧⲁⲡⲟⲗⲓⲥ:· ⲛⲉⲙ ⲧⲁⲙⲟⲛⲓⲁⲕⲏ:· ⲉϥⲍⲓⲱⲉⲛ ⲛⲟⲩⲭⲓ ⲙ̀ⲡⲁⲓⲉ́ⲍⲟⲟⲩ ⲛⲱⲁⲓ ⲫⲁⲓ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲏⲭⲁⲏⲗ:· ⲉⲧⲉ ⲥⲟⲩ ⲓ̅ⲃ̅ ⲛⲁⲑⲱⲣ ⲡⲉ:· ⲡⲓⲕⲉⲥⲟⲩ ⲓ̅ⲅ̅ ⲇⲉ ⲟⲛ:· ⲙⲁⲣⲉⲛⲁⲓϥ ⲛ̀ⲱⲁⲓ ⲙ̀ⲡⲉϥⲫⲫⲏⲣ ⲛ̀ⲣⲉϥⲱⲉⲙⲱⲓ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲓϥⲁⲓⲱⲉⲛⲛⲟⲩϥⲓ ⲛ̀ⲧⲉ ⲙⲉⲧⲣⲉⲙⲍⲉ ⲛⲓⲃⲉⲛ· ⲁⲡⲁⲓⲉ́ⲍⲟⲟⲩ ⲫⲁⲓ ⲫⲱⲡⲓ ⲛⲟⲩⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲫⲁ ⲉ́ⲃⲟⲩⲛ ⲉ́ⲧⲛⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ:· ⲧⲛⲟⲩ ⲭⲉ ⲫⲏ ⲉⲧⲁⲓⲥⲟⲑⲙⲉϥ ϧⲉⲛ ⲣⲱϥ ⲛⲟⲩⲣⲱⲙⲓ:· ⲉϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲧⲙⲉⲑⲙⲏⲓ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲇⲓⲡⲗⲟⲓⲥ:· ⲙ̀ⲡⲓϫⲟⲡϥ ⲉⲧⲉⲧⲉⲛⲁ̀ⲅⲁⲡⲏ:·

118. ⲙⲁⲣⲉⲛⲕⲟⲧⲧⲉⲛ ⲛ̀ⲧⲉⲛϫⲱⲕ ⲉ́ⲃⲟⲗ ⲙ̀ⲡⲓⲱⲱ ⲉ́ⲧⲉⲣⲟⲛ:· ⲉ̀ⲡⲓⲉⲣ ⲫⲙⲉ`ⲩ`ⲓ ⲛ̀ⲧⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ:· ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ:· ϥⲛⲁⲧⲱⲛϥ ⲛ̀ⲭⲉ ⲡⲓⲥⲱⲙⲁ ϧⲉⲛ ⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲧⲉ ⲫ̀ⲧ:· ϥⲛⲁⲱⲍⲓ ⲁⲛ ⲉϥⲟⲓ ⲛⲣⲉϥⲙⲱⲟⲩⲧ ⲫⲁ ⲉⲛⲉⲍ /f. 121v./ ⲁⲗⲗⲁ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛⲥⲁⲗⲡⲓⲅⲅⲟⲥ:·

119. ⲉ́ⲥⲉⲙⲟⲩⲧ ⲛ̀ⲧⲉⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲧⲱⲟⲩⲛⲟⲩ ϧⲉⲛ ⲟⲩⲥⲟⲩⲥⲟⲩ ϧⲉⲛ ⲟⲩⲣⲓⲕⲓ ⲛ̀ⲃⲁⲗ ⲥⲉⲛⲁⲑⲱⲟⲩⲧ ⲉⲃⲟⲩⲛ ⲉ́ⲟⲩⲙⲁ ⲛⲟⲩⲱⲧ ⲧⲏⲣⲟⲩ ⲥⲉⲛⲁⲥⲁⲭⲓ ⲛⲉⲙ ⲛⲟⲩⲉ́ⲣⲏⲟⲩ ⲥⲉⲛⲁⲫⲟⲣϫⲟⲩ ⲉ́ⲃⲟⲗ ⲉⲛⲟⲩⲉⲣⲏⲟⲩ ⲛ̀ⲥⲉⲧ ⲍⲁⲡ ⲉⲣⲱⲟⲩ ⲛⲏ ⲉⲧⲁⲩⲓⲣⲓ ⲛⲍⲁⲛⲍⲃⲏⲟⲩⲓ ⲉⲛⲁⲛⲉ`ⲩ´ ⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲱⲛϧ ⲛⲏ ⲇⲉ ⲍⲱⲟⲩ ⲉ́ⲧⲁⲩⲓⲣⲓ ⲛ̀ⲛⲓⲡⲉⲧⲍⲱⲟⲩ <ⲉ>ⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲕⲣⲓⲥⲓⲥ·

120. ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛⲟ́ⲍⲓ ⲉⲛⲣⲱⲓⲥ ⲉⲛⲥⲟⲙⲥ ⲉⲃⲟⲗ ϧⲁϫⲱϥ ⲙ̀ⲡⲉⲛⲥ̅ⲥ̅ ⲭⲉ ⲁϥⲛⲁⲱⲓⲛⲓ ⲛ̀ⲥⲱⲛ ⲛ̀ⲑⲛⲁⲩ ⲍⲓⲛⲁ ⲁϥⲱⲁⲛⲕⲱⲧ ⲛ̀ⲥⲱⲛ ⲛ̀ⲧⲉϥⲭⲉⲙⲧⲉⲛ <ⲉ>ⲛ̀ⲥⲉⲃⲧⲱⲧ· ⲡⲓⲱⲟⲩ ⲫⲁ ⲫⲓⲱⲧ ⲡⲉ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̀ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ:· ⲧⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲫⲁ ⲉ́ⲛⲉⲍ ⲛⲧⲉ ⲛⲓⲉⲛⲉⲍ ⲧⲏⲣⲟⲩ· ⲁⲙⲏⲛ· (Decorations)

Translation

A homily[1] delivered by the blessed[2] Abba Peter, Archbishop of Alexandria, concerning those who set their hearts on wealth and their money and their possessions[3] and their power, depriving themselves of what is eternal, setting their hearts only on what is temporal. And he spoke also about the resurrection that will happen to all creation. He also said that man (can) not teach himself, nor is it possible for king or ruler to give him instruction. And he spoke also about those who pervert judgment for the sake of a gift, teaching those great ones everywhere, *exhorting them* to love the poor. And he said a few (words) also at the end of this discourse[4] concerning *the honor of* the archangel Michael, *the commander of the heavenly forces*. In (the) peace of God. Amen.

Proemium

1. From whom shall I take the beginning of the introduction,[5] or whom shall I[6] make (the theme of) the introduction for the beginning of the discourse? The subject demands of me that I treat[7] the one who asked from God wisdom and intelligence[8] rather than all the money of the *entire* world with *all* its wealth.[9] For that man acknowledged with

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1. Or «discourse» (λόγος). B: «instruction» (καθήγησις).
2. B lacks.
3. B lacks «and their possessions.»
4. B lacks «at the end of this discourse.»
5. B: discourse.
6. B: we.
7. Or: make <mention of>? B: invoke.
8. B: reverence.
9. 1 Kings 3:9-11. Old Testament scripture is cited according to the Septuagint.

his mouth before everyone, saying, «My very words were spoken by God.»[10] For trees[11] are known by their fruit.[12] [Thus], indeed, the hearers and lovers of instruction [know] who is the one about whom I am speaking.

2. I am [speaking] about the wise Solomon.[13] For he said, [«My son,] sow your [seed in the morning hour and do not cease in][14] the evening hour.»[15] Well, then, the one who sows [the] seed in (his) field, he will not cease until the evening hour. How so? Tell me about this![16] Hear the spiritual scripture which says, «Does the plower plow the whole day?»[17] This same teacher has added the saying, «Just as we see the plowers of wickedness.»[18]

3. *I have already said that the tree is recognized by its fruit.*[19] Does Solomon speak only about old or sense-perceptible seeds? No, but he tells the teachers and those who are watchers over the people[20] *everywhere* to give instruction to every one,[21] as it is written, «Correct [him,] *exhort*, rebuke[22] *that which is done*, [that] he might be reproved[23] in [the presence] of everyone[24] for the sin which he

10. B: My words which I have spoken are from God. Cf. Wisdom 7:15-16.

11. Sg. in Bohairic, also «their.»

12. Matthew 12: 33.

13. B: Whom am I speaking about except the wise Solomon?

14. B: until.

15. Ecclesiastes 11:6.

16. B: And how will we know this?

17. Isaiah 28:24.

18. Job 4:8. B: Just as we see those who plow the entire day. The Bohairic scribe apparently did not know the passage from Job and misunderstood the Sahidic (S) ⲡⲉⲧϩⲟⲟⲩ, «wickedness,» for ϩⲟⲟⲩ, «day.» [DBS]

19. Matthew 12:33.

20. B: those who watch and the people.

21. B: that they may continue teaching in every hour, reproving those who sin.

22. 2 Timothy 4:2.

23. B: the one who is reproved.

24. B lacks «in the presence of everyone.»

committed, in order that he might [be ashamed] *and turn himself away from wickedness* and be saved.»

4. [But another] is ashamed[25] on account of [his sins which] he committed,[26] [...despairs of his own salvation,][27] saying[28] that there is no repentance[29] for him [on account of] the multitude [of] his sins. Comfort him, *advise him*, saying, «There is repentance.» Speak to him of the oath which the Lord swore to Ezekiel the prophet, «I have sworn to myself, says the Lord Almighty,[30] that I do not wish the death of the sinner as (much as I wish) him to turn away from his evil way[31] and live.«[32]

5. Another you shall rebuke for those things about which he was taught[33] once or twice or three times, according to the command of the Savior and our Master.[34] And if[35] he has not understood and turned away from his evil ways, *chastise him*, rebuke him, reckon him to you as a gentile and a tax collector.[36]

6. Let us turn and ponder the word, just as[37] the natural philosopher has said, and let us know its power. «Sow your seed,» he said, «in the morning hour and do not cease in[38] the evening hour.»[39] And I say

25. B: is entreated.

26. B omits this phrase.

27. B: the one who has despaired of salvation because of numerous sins that he has committed.

28. B: convinced.

29. B lacks the rest of this sentence.

30. B omits «Almighty.»

31. B: sins.

32. Ezekiel 33:11.

33. B: the one who has been taught.

34. B: the commands of our teacher, Christ.

35. B omits the conditional «and if» and joins the sentences together: «(but) fails to understand and (does not) turn himself from his iniquity.»

36. Matthew 18:17.

37. B: which.

38. B: until.

39. Ecclesiastes 11:6.

according to my dull mind,[40] «The morning hour is the young childhood of man, *and* the evening hour is old age.» *For infancy is in need of teaching and instruction for everyone so that they escape sin.*[41] Likewise[42] moreover, he[43] will continue to remember the sin into which he has fallen in the morning hour,[44] which is his[45] childhood, and he will not[46] set his heart on his own teaching but will be first to the church, the school for little and great,[47] and he will listen to the scriptures inspired by God, that he might not be unmindful or fall, but become new again through repentance.

7. The word extends to us, too, we who are called «bishop» and «presbyter» and «teacher,»[48] that we might continue to abide in the word of teaching every day[49] from morning until evening every day, just as it is written, «Speak (and) do not be silent.»[50] I am speaking with you (pl.), *he said, personally*, so that you will be ashamed. I will sow in you the word of God, the seed of truth and life from the morning hour to the evening hour.

8. Have I profited from any of you?[51] If I do not profit from all of you, I shall certainly profit a little. If fruit is not borne [a hundred-(fold)], surely they will [give sixty]. If they do not give sixty-(fold), [surely] they will give [thirty].[52] In a word, [no one] has come[53] to [us

40. B omits this clause, joining the sentences together: «saying, in my opinion, to the workers that...«

41. S2 has a similar sentence.

42. B lacks.

43. B: old age. S2's readings are similar to B in this paragraph.

44. For «in the morning hour» B has «But the morning hour.»

45. B lacks.

46. B: (must be careful) not to.

47. B: but being first to the school for these (the young) as well as the old, which is the church.

48. B's order is «teacher,» «bishop,» «presbyter.»

49. For «every day» B has «for every one,» and lacks the following phrase, «from...day.»

50. Acts 18:9.

51. B omits «of you.»

52. Matthew 13:8. «They» here is impersonal, rendering a Coptic «pseudo- passive.»

53. B: Let no one come.

seeking] the [word of instruction] without finding profit for his soul.[54] And he will surely find not only his own salvation but (also) that of others.

9. But as for us, if they come[55] to us, they will not find us[56] snoring (and) dreaming dreams in (our) sleep, that is to say, occupying ourselves with seeking after the things of this life, forgetful of the true teaching and our proper service that we might perfect it. It is not with men-pleasing devices or vain ordinances that we teach,[57] teaching some to [be] fearful before us, [as] I heard in [the] place where I am hidden[58] [on account of] the severity of the persecution[59] of the [lawless] emperors who have [risen][60] against the Church, *having been informed* concerning some leaders [in] the [provinces that] they beat [men and] women, *wishing* that they should only be fearful before them.[61] They were teaching them not only about the salvation of[62] their souls, but about buying and selling *vain things*.

10. For these of this kind,[63] instead of being called «master» and «teacher,» are worthy, on the contrary, of being[64] below every apprentice![65] And they are under the excommunication of our holy fathers the apostles, which they said in their canons:[66] «A bishop or presbyter or deacon, if they beat men and women, *if they commit sin*, wishing only[67] to make them afraid of them, let them be

54. For «soul» B has «salvation.»

55. B has, erroneously, a conjunctive form.

56. B has an erroneous conjunctive, without a negative: «and they find us.»

57. B has a circumstantial, «we teaching.»

58. B: staying.

59. B: on account of the great persecution.

60. B: that he (Diocletian) has raised.

61. B adds «For.»

62. B: profit to.

63. B omits «of this kind.»

64. B: are not worthy, for they are.

65. For «apprentice» B has «teaching.»

66. B: who wrote thus in their canons.

67. B omits «wishing only.»

excommunicated!»[68] 11. If I myself am careless, and do not teach you about the things which are profitable for you, and each one puts (a) plaster upon his wound, whatever (it might be), I will be reckoned also with the *worthless* servant who hid the money [of] his lord.[69] Well, then, when his lord came *to the field* to settle accounts with him, he found that he had been idle. What is the judgment which he gave[70] to him? Where did he command him to be taken? «Bind him,» he said, «by his hands and his feet, and cast him into the outer darkness where there will be weeping and gnashing of teeth.»[71]

12. You have seen, O my children, that there is a greater (responsibility) for the one who teaches than (for) the one who learns.[72] If this one was condemned so severely because he did not trade with the money of his lord – he did not even spend it – then the one who will be found idle and has even spent[73] the money, what is the punishment that he deserves? What I am saying to you, you yourselves know! He will be counted among those to whom it will be said, «Let the sinners be turned away to Amente, *together with* all the gentiles[74] who forget God.»[75] You have seen what sort of penalty it is that will befall the one who is careless[76] about fulfilling the service that has been entrusted to him.

13. Let us begin the discourse, and let us first of all teach *about* the rich (pl.) and then (afterwards) come to the poor (pl.).[77]

68. Cf. *Canones apostolorum* #19 (Lagarde, *Aegyptiaca*, p. 216).
69. Matthew 25:18.
70. B has future tense here and in the next sentence.
71. Matthew 25:30; 22:13.
72. B: it is not a (greater) skill to teach than to learn.
73. B: stolen.
74. B lacks «the gentiles.»
75. Psalm 9:18.
76. B: slow.
77. B: speak the things pertaining to the poor (sg.).

Address to the Rich

14. If you (sg.) are a rich man – *it is about you that I am speaking* – I do not hate you *when I rebuke you now* nor do I envy your possessions when I teach you. But you will say to [me,] «God is the one who[78] gave me this wealth.» Yes, I [say] to you, [God][79] is the one who gives [wealth] and [poverty]. But [he did not give you *this* wealth in order for] you [to spend it wickedly] but benevolently. He[80] did not give it to you for you to spend it with prostitutes. He[81] did not give it[82] to you for you to revel in it with worthless men *and frivolous people* or[83] mocking[84] theater performers.[85] Nor did he give it to you so you could hide it in the earth, nor did he give it to you so you could spend it on large houses beyond the standard of life of the men[86] of old. But he has given it to you so you (could) *eat and* give to the poor with it and those who are in need.[87]

15. Not only have you not[88] given to the poor, but even that which is in his [hand][89] you have taken violently! But[90] [if] the poor man comes [to] you *for help* that you should be merciful [to[91] him], even if

78. B lacks «is the one who.»
79. B: «the Lord.»
80. B: the Lord.
81. B: God.
82. B: this wealth.
83. B: and.
84. B: lazy.
85. ⲍⲉⲛⲣⲉⲧⲥⲱⲃⲉ ⲛⲑⲉⲙⲉⲗⲓⲕⲟⲛ = θυμελικοὶ ἐμπαῖκται.
86. B: the rich men.
87. B omits «and those who are in need.»
88. B: Moreover you have not.
89. For «that which is in his [hand],» B has «(even) the paltry thing ordained for him by the Lord.»
90. B: For.
91. B: help.

(only) for *a little* [seed for] *him to sow in* his field, [even if for some] gold [or some bread] simply, [since he is a suppliant] you [say to] him, «How much[92] [interest] are you going to give me?» And because of his (the poor man's)[93] need he increases the interest all the more,[94] while the poor man, on the other hand,[95] thinks to himself, «Let me live today, indeed, and before the time of repayment I shall move to another nome which is not mine.»[96]

16. Then he, on the other hand, the *merciless* rich man, thinks about other villainy and says *to him* (the poor man), «What will you give me as a security?»[97] Immediately he (the poor man) goes and brings to him the ragged clothes on his ribs and the things of[98] his *wife and his* little[99] children. And if he[100] (the rich man) sees them (and) *considers*, if they do not please him, he says, «Go, and (let) the Lord provide for you.[101] No, the matter is not easy for me at this time.»[102] And so he (the poor man) flees in distress *weeping* because he received no help from him.

17. *But* you said to me, O *merciless* rich man, «My wealth is a gift of God.» Yes,[103] it is a gift of God. Well, is it not suitable for you[104] to give to God from the things that are his?[105] If they are God's,

92. B: What.

93. B makes this explicit.

94. B omits «all the more.»

95. B has simply «he.» In B (and S2) the poor man is the subject of «increases»; in S1 it is the rich man.

96. B: «When I reach the time of repayment, I will resort to another place which is not mine.» S2: »When I reach the time of payment, if I don't find it to pay back, I will flee and save my life.»

97. B: Do you have a security to give me?

98. B omits «the things of.»

99. B: wretched.

100. B: you; here, and throughout the rest of the paragraph.

101. B omits «and (let) the Lord provide for you.»

102. B omits «at this time.»

103. B: If.

104. B: It would be suitable for me.

105. B: of it.

then[106] give to God from the things that are his! Have you not listened to what the author of proverbs, Solomon, says? «The rich man and the poor man,»[107] he said, «have met one another. God[108] has created them both.»[109]

18. Is it not possible for God to make every man rich *like you, you brother-hater*? Yes, it is possible for him to cause heaven to rain gold and silver[110] *upon the earth! But he did not do this*. But he has appointed the rich man to show mercy to the poor man[111] and glorify God who has made him rich *and to hold out his hand to his poor brother*. God is a tester, testing man (to see) whether he will turn away from *disgraceful* wickedness and do good *for his life*. He (God) exalts him (the rich man) and glorifies[112] him first, and enlarges him with all riches, if he sees him eating *with his wealth* righteously – like Job who said, «I have not eaten my bread alone, but I have opened my door to every one»[113] – (and) if he stretches forth his hand to the one in need (and) if he receives a stranger, like Abraham who received angels to himself, thinking that they were men. For the holy scripture says,[114] «He was sitting outside the tent at midday,»[115] *at the hour of intense heat, the sun casting its rays upon the earth,* and he did not go back into his tent until he [obtained this] great gift,[116] [that] God [and his] angels visited [him] and [ate with] him.[117]

19. [If you have not allowed the evil one to prevail over you][118] – *I*

106. B lacks «then».

107. B has the indefinite article both times.

108. B: the Lord.

109. Proverbs 22:2.

110. B omits «and silver.»

111. B: his poor brother.

112. B: gives. Perhaps should be emended to ⲛⲧⲉϥ† <ⲱⲟⲩ>, «gives glory.» [DBS]

113. Job 31:17, 32.

114. B omits «For the holy scripture says,» and gives an indirect quote.

115. Genesis 18:1.

116. B: opportunity.

117. Gen 18:1-8; cf. Hebrews 13:1.

118. So also S2.

am talking to you, O merciless rich man – and have not hoarded your grain until a multitude has cursed you;[119] if you have covered the one who is naked, just as Job[120] says, «If the neck of the poor has not been warmed[121] by the fleece of my sheep»;[122] if you have stretched out your hand to the weak and to those who are in need[123] just as the scripture says in Job, «I became eyes to the blind and feet to the lame»;[124] if you have given the firstfruits of your threshing floors and your wine- presses to the house of God just as it was commanded us, «Honor God;[125] give him [your] firstfruits»;[126] [if you] do[127] these things also, [your] storehouses will be filled [with grain] and your wine[-presses will] overflow [with wine]. If you [do] these things,[128] I give [you a pledge] before [Christ: Just as] you have [been filled with the good things] of the earth,[129] you will also be filled with the good things of *the kingdom of* heaven, *and you will inherit what eye has not seen nor ear heard, nor risen in the heart of men, these things that God has prepared for those who love him.*[130]

20. But I am speaking to you, O pitiless rich man, if you have eaten with an evil eye *after wickedness* just as your brother Nineve. He never gave bread to the one who was hungry, nor did he ever visit for a single day the one who was sick lying at his gate. He did not have pity on him as he was lying (out) under the open air, (even) to throw a ragged garment upon him.[131]

119. B: you who hoard (your) grain until a crowd gathers around you.

120. B: «he,» or «it» (scripture).

121. B: their bodies have been warmed.

122. Job 31:20.

123. B: pain.

124. Job 29:15.

125. B omits «just as it was commanded us, 'Honor God';»

126. Proverbs 3:9.

127. B: have done.

128. B: If you have observed the commandments of which I have spoken.

129. B: Just as you have partaken of wealth in this world.

130. 1 Corinthians 2:9. S2 also has this addition.

131. Luke 16:19-31. B: He did not have pity on him (even) to throw a ragged garment over his wounds as he slept at the corner of his house. S2 has a similar reading but has «in the street» for «at the corner of his house.»

21. Lazarus could hear the voice of the dancers[132] singing to Nineve *for the entire night*, gladdening his heart and his insatiate belly. But Lazarus on the other hand was weeping and gnashing his teeth[133] from the cold and sickness which were upon him. The things which were thrown away *into the street every day* from the rich man's house which[134] the *pigs and the* dogs were satisfied with,[135] Lazarus also desired to fill his belly[136] with them on account of the sickness[137] (which was) upon him.

22. Do you not want, O hearer, to have that pitiless man bend down to him for even a single day[138] as he passes him by morning and evening,[139] and comfort him *in his sickness*[140] and say to him, «If you are in need of anything, I will cause it to be given[141] to you,» as the merciful (people) do for those who are sick?

23. Not only[142] did he not do any of these things, but *rather* he was causing him trouble while he was passing him by, while those who went before him were threatening the poor man, «Move away until he has passed you by.» He (Lazarus) was fleeing on[143] his knees and elbows in (his) haste because he had no hand(s) or feet stretching out for him to run with, and he would fall down upon[144] the ground – until he found a corner and hid himself from that unmerciful[145] rich

132. B: the singers and the clappers. S2: the singers and flute players.

133. B: shivering.

134. Simple imperfect in B.

135. B: ate.

136. Luke 16:21.

137. B: hunger.

138. B: just once.

139. B: daily.

140. B ends the question here, and goes on: «He said nothing to him (such as), 'What do you need?'»

141. B: I will have it brought to you.

142. B: But.

143. B: injuring.

144. B: (and) crawling on.

145. B lacks «unmerciful.»

man, just as now the pitiless[146] rich men push the poor away from them lest they pollute their proud garment(s).

24. Let us speak[147] the word sharply. *What about the end?* What happened to the poor man? Or what is it that the rich man inherited? «The poor man,» it says, «died; he was taken by the angels and placed in the bosom of Abraham.»[148] When the rich man died also, the avengers of Amente[149] came (and) threw him into the fire of Gehenna.

25. Lazarus was rejoicing, *gladdened* over [the] good things of the [kingdom] of heaven [which had been given to him] *in exchange for his endurance*. But Nineve, on the other hand, [was] weeping, crying [out], «Woe to [every] rich man [like me, those who set their hearts on the wealth which is not enduring]. But finally they are thrown into this great scorching heat.[150] Would that my little bit of time which I spent upon the earth – *it was beautiful to me* – I had spent showing mercy instead, rather than *be cast into* this fire, into which I have been thrown,[151] *now* surrounding me on my four sides, above my head and below my feet. It is not extinguished at all, but goes on burning *all the more*, little by little. There is neither dew nor coolness,[152] not a drop of water to cool my tongue. There is no rest on any side.»

26. Lying down in Amente,[153] it says, he raised his eyes upward; he saw Abraham *from afar*, (and) Lazarus reclining in [his] bosom. He spoke, begging, «[My] father Abraham, [have mercy upon me]. Send [Lazarus] to me so that he might only [dip] the [tip] of his [finger in water and put it] upon[154] my tongue, [for I am burning] in [this fire.»[155] That wretch] was panting greatly[156] from thirst on account of

146. B lacks «pitiless.»
147. B: I am speaking.
148. Luke 16:22.
149. B: the merciless avengers (τιμωριστής).
150. B: the fiery pit.
151. B: put.
152. B: neither cool wind nor dew.
153. B: Lying in pain.
154. B: cool.
155. Luke 16:23-24.
156. B: burning.

the fire, his lips burning[157] from the fire, his heart pounding[158] *within him*, his eyes looking this way and that to see if he would find a single[159] drop of water. And he did not find[160] it. He was crying out, «My father Abraham, have mercy on me!»

27. And this man did not obtain it, but rather it was reproaches that he heard from Abraham who said, «*My son*, remember that[161] you have already received your good things in your lifetime.[162] And[163] remember that you *once* wore linen and purple on earth while this man, on the other hand, wore bits of rags. But now,[164] fire is what will be a garment for you instead of the fine[165] clothing which you wore upon the earth.[166] You did not clothe the poor man in them.[167]

28. «Remember that you have already sated your idle[168] soul with the good things of this world:[169] goose, chicken, flesh of pork (and) mutton, every freshwater fish and every fish of the sea, butter, milk, honey, and every fruit and spiced wine;[170] and *you drank* cool, pure, and filtered water, until you drank and[171] were satisfied. But now, on the other hand, you are asking for a single[172] drop of water *here*. It

157. B: his tongue putrid.
158. B: burning.
159. B lacks «single.»
160. B: see.
161. B lacks «remember that.»
162. B: when you were living.
163. B lacks «And.»
164. B lacks «now.»
165. B: linen.
166. B omits «upon the earth.»
167. Cf. Luke 16:25. This is a relative clause in B.
168. B: insatiable (sic).
169. B: with the foods of different kinds of the cooks' skills, with each one of the foods.
170. B's menu: «meat, all sorts of fish, milk, honey, every (kind of) fruit, and fragrant wine.» S2 omits the entire paragraph.
171. B lacks «drank and.»
172. B lacks «single.»

has not been given to you in this great flame of fire in which you are.»

29. O Nineve, have you not heard *what is written*, that «the judgment is merciless for the one who did not show mercy»?[173] And you say, «Come, and I will be merciful,[174] in order that mercy might be shown to me.» «Yes,» he said, «I heard many times, but I did not believe that there is punishment,[175] had I not fallen into it! I used to think, 'I will spend a long time[176] upon the earth.' Has (not) that which is written been fulfilled for me: 'The fool has said in his heart, «There is no God»'?»[177]

30. Have you not heard about *that which is said of* that one whose land was prosperous *(but) who did not find (sufficient) storage space for his produce, so that he thought in this way*? He said, «I will overturn my granaries and I will build them bigger, and I will gather together into them my grain and all my goods,[178] and I will eat, drink, and be merry.» Immediately the voice came to him, «Fool, your soul will be taken *from you* in this night,» and he died suddenly.[179]

31. His possession(s) *and all memory of him* came to naught in a single hour, like [those things] now which *would happen and* have happened [to the] rich. They have [undertaken] to build [great] house(s). [Inasmuch as they go] astray,[180] [death snatches] them [away. (Death) neither] allows them to fulfill their desire, nor do they succeed in dwelling in the house for which their labors were expended. There was one who dug great[181] tanks, planted vineyards (and) built great wine-presses big enough for giving these great festivities. Death gives him (a) pledge and takes him before he is able

173. James 2:13.

174. B: let me show mercy.

175. B: judgement.

176. B: lifetime.

177. Psalm 13:1.

178. For «my grain and all my goods,» B has «my wealth.»

179. Luke 12:16-21.

180. B: As they spread out the building (reading ⲥⲱⲣ instead of ⲥⲱⲣⲙ).

181. B lacks «great» here and before «wine-presses.»

to drink of the wine of his labors.[182]

32. Have you not heard that[183] the Preacher says *in his discourses*, «[Come now.] Men,»[184] he says, «are like the fish of the water which have nets thrown over them»[185] and are [dragged] to the shore. If they [leave] the water – that which [has] constantly surrounded (them) – [they] die immediately. [As for us,] you find [us being] anxious about [oblivion],[186] saying [in our] hearts, «[We will] not [die now at this time].» While you are still thinking about this *you go on making money and indulging yourself*. (But) you (will) be found rolled away in the tombs or buried in the earth like a discarded[187] pot.

33. I will tell you a wondrous thing that happened in my time. There was a rich man in this city *Alexandria*;[188] he was an unjust man who put his trust only in his wealth and the things of this age[189] which are like shadows.[190] And when I heard about him I rose up and ran[191] to him, wanting to instruct him, (thinking) that perhaps he would accept our humble word(s) *and live in the true life*.

34. I said to him, «My son, behold, God has given you this great wealth *and the provision of every good thing*, which you wish to consume by yourself, without giving *anything* to the poor man[192] for the sake of your soul. Did you not listen to the scripture which says, 'The wealth of this world is like a shadow'?[193] *Solomon said, 'Wealth*

182. B: his heart's desire.

183. B: what.

184. Singular in B, which also lacks «Come now.»

185. Ecclesiastes 9:12.

186. B: disruption.

187. B: broken.

188. S2 also has this addition.

189. B lacks «his wealth and.»

190. B: dreams.

191. B lacks «rose up and.»

192. B lacks «to the poor man.»

193. Cf. 1 Chronicles 29:15. For «shadow» B has «hireling»; S2 has "harlot," and lacks B's next sentence.

is like a harlot. You find her eating with this person today and making love with someone else tomorrow.'[194] For we have seen many[195] in our time who were well provided with riches, but finally they received (God's) love before they died. *Listen to what the holy scripture says. 'Do not set your heart,' it says, 'upon wealth, which is impermanent.'*[196] *And again, that which says, 'Woe to you, rich men, both for eternity and the present, weep for yourselves! Mourn and beat your breast because your wealth has perished. Moths have eaten your garments. Your gold and silver is tarnished. It (the gold and silver) will become a shame to you on the day of judgment.'*[197] *No, my son, I have a multitude of things to say to you, but 'a word suffices a wise person.'*[198] Remember that you, too, will die and become a stranger to all[199] your money, nor will you be lord over a single penny of all that which is yours, nor take it with you. Have you not heard that when the rich man dies he cannot take[200] with him down to Amente anything of all the things which were his?»

35. But when I had said these things to him, he did not pay attention to a single word of them.[201] He said to me, «Why are you reproaching me with your words? I am not dying[202] now in these times. My father lived *a long life. For he attained* a hundred years before he died,[203] and my father's brother (did likewise); *I will do it, too. For* indeed I have not yet completed fifty years, that I should be

194. Unidentified.

195. B: I have seen some.

196. Cf. Psalm 61:11; 1 Timothy 6:17.

197. James 5:1-3.

198. This widespread proverb apparently originated in ancient Rome, first attested in the 3rd-2nd centuries B.C. by Plautus (*Persa* 729) and Terence (*Phormia* 541): «Dictum sapienti sat est.»

199. B lacks «all.»

200. B: will not be able to take.

201. B: of mine.

202. B: will not die.

203. B lacks «before he died.»

mindful of death.» I said to him, «O foolish man! Is the lifetime of each person equal to that of his fellow? Does the lifetime of a son equal that of his father? Many a father has died while his son was small and his son lived a long life. Many[204] sons have died before they attained the (same) number of years as[205] their fathers.»

36. But when I realized that he had not accepted my word(s), I withdrew to my house saying the word that the Savior spoke to Judas, «You are[206] (the one) responsible!»[207] Believe me, *my brethren,* they brought the news about that wretched man to me *early* on the next day, that he had mounted his horse and gone to the contest [to watch]. The horse [reared] under him,[208] *wishing to kill him,* and threw him [upon the] rocks. The [skull of his head] broke *in two*, and he [died before] he [reached his house].

37. Let those who are confident that they will go on living *on the earth* come [and hear] these things, and let them look at the one who was confident that he would live another fifty years, who died before he completed (even) a single day (more) *in the house that he trusted he would be in and enjoy for many a day.* But it is out of love for you that I have spoken these things, that you not expect (for yourselves) a period of time which is greater than the (actual) span of your life.[209] It is not wealth that I was condemning, but I do condemn those who place their confidence in the things of the earth,[210] *their lifetimes, and the transactions that have made them rich.*

38. *Job also was a rich man. God testified concerning him, «There is no one like him among those who are on earth, (no one) like him, truly innocent. He has removed himself from all wickedness.»*[211] *For*

204. B: thousands of.

205. B: they did not attain half the years of.

206. B: you shall be.

207. Matthew 27:4b (Coptic versions), spoken by the chief priests and elders.

208. B: up.

209. B: that we not add a supplement greater than our (actual) lifespan.

210. B: their deeds.

211. Job 1:8. [DBS]

what reason (then) did the Lord bless him in all this fashion? Because he did not consume his wealth alone but shared it with the poor.[212] Abraham was a rich man *in gold (and) silver, and the land upon which he lived did not contain his cattle. And this man* was called the friend of God[213] and the father of all families.[214] And it is because of his hospitality to strangers[215] that he is called the friend of God. David was [a] rich man [and] a king. The [Lord said] concerning him, «[I have found] a man [coming after] my (own) heart, [David, the] son of Jesse.»[216] [Why] did God [say, «I have found] him [coming according to my heart»?][217] Because he [was] a good *man and compassionate,* (and) was never arrogant. For he (David) said in a psalm,[218] «Those who hate you, O Lord, I have hated.»[219] «I have abominated these rich who transgress,[220] but your law *is that which* I have loved.»[221]

39. Solomon was a man richer than all the kings before him. God *honored this (man) in that he* gave him great wisdom *and piety,* more than to anyone (else).[222] He (Solomon) did not love wealth as (he loved) the wisdom of God. *But he was* crying out, reproving the *evil* rich *in vain,* «Vanity and dust[223] is everything upon the earth,»[224] *Solomon said. And he said (also), «I heed my heart;* it is a vanity and[225] an evil distraction *below heaven.*[226] A man to whom God has

212. Job 31:16-20. [DBS] Cf. par. 18 above.
213. James 2:23.
214. Genesis 17:4-5; Romans 4:17-18.
215. Cf. Genesis 18:1-9; Hebrews 13:1; and par. 18 above.
216. Acts 13:22; cf. Psalm 88:21; 1 Samuel 13:14.
217. B: Why did God find him (a man) after his (own) heart?
218. B: one of the psalms.
219. Psalm 138:21.
220. B: hated the transgressors.
221. Psalm 118:113.
222. 1 Kings 3:12.
223. B: all things are vain and an evil distraction.
224. B lacks «upon the earth.»
225. For «it is a vanity and» B has «I have seen.»
226. Ecclesiastes 1:13-14.

given great wealth, he (God) has not given power to eat of it. This, too, is a vanity and a desire for wind.»[227]

40. For all his toil with [which he troubled] himself *under the sun,* he did not gain any profit from it; *he will leave them behind, then, to the one who will come after him. And certainly he (the successor) is also his enemy. Then he added the word, «For because of their impiety, they will destroy their own souls,»*[228] like these wicked rich men living now. For not only do they not give charity, but they deprive their *own* souls of the blessing which the Lord gave[229] them (by) saying, «If we spend[230] it (now), where will we find it in the end?» – *(such a person) allotting for himself an old age with contentment.*

41. How long, then, O pitiless rich man,[231] will you wallow in[232] this *endless* filthy mud, which is the love of money? Have you not stopped being foolish,[233] and saying[234] to yourself *and spoken to your heart,* «There have been many rich men before me *and in my time* who did not manage themselves well and died and perished quickly»?[235]

42. What *then* became of Belshazzar the unjust king? When God saw that he was trusting in[236] his riches and power, so that he ate and drank *even* from the votive offerings of the house[237] of the Lord,[238] as recompense was not his kingdom taken from him and given to his

227. Ecclesiastes 6:2.
228. Proverbs 1:19.
229. B: ordained for.
230. B: «finish,» misreading ⲁⲟ= as ⲁⲱⲕ.
231. B: O pitiless one.
232. B: go on providing yourself with.
233. B omits this clause.
234. B: Have you not said.
235. B omits «quickly.»
236. B omits «that he was trusting in.»
237. B: place of worship.
238. Daniel 5:1-5. B lacks "as recompense"

enemies? His body, too, did not deserve burial, *but* he was *taken up and* cast out upon some *very* high mountains[239] until he died *upon the mountain* of hunger and thirst, and the birds *of the sky* and beasts *of the earth* ate his flesh.[240]

43. If I did not wish for you to be saved, O rich man, I would not continue disciplining[241] you to your advantage. Do I hate you or envy you?[242] *No. Have I given instruction to you for a price?* Not at all! But I wish *for you* to find boldness before the Great True Shepherd on the day in which there is no [respect] of persons, that I might [say] to him, «*Behold,* those who have been [entrusted] to me,[243] I have not [lost] any of [them].[244] Behold, the sheep [that you gave][245] to me (saying), 'Feed[246] them,' not one of them has fallen]. The rich man [has shared his] wealth with the poor man. And the poor man, on the other hand, has been thankful for everything.» May it be for all of us to[247] become worthy to hear him say, «Come to the joy of your Lord.»[248]

44. There are many animals which[249] *God* the Creator[250] put *for (a) purpose upon the earth* that are[251] useful; some are not useful.[252] There is a small animal called *the* Alloē which is found in the regions of the East. Its food is every sweet-smelling plant.[253] Therefore, *if it*

239. Singular in B.
240. Unattested in scripture. Cf. the punishment of Nebuchadnezzer, Daniel 5:20- 21.
241. B: instructing.
242. B: I do not envy you. Have I hated you?
243. B: I and my youths whom God has given me.
244. John 18:9; cf. 17:12. B omits this clause.
245. B: entrusted.
246. Cf. John 21:17. B: take.
247. B: in order that we together might.
248. Matthew 25:21, 23.
249. B: Each one of the animals.
250. δημιουργός.
251. B: to be.
252. B omits this clause.
253. B: the sweet-smelling ⲗⲁⲙ (pl.). Cf. Crum 142a.

were not to eat anything at all except for the fragrant woods, its body *would* always give(s) off (a) sweet smell.

45. [This (animal)] the kings [capture], and they enclose [it in] their garments[254] [on account of] its sweet smell. [If it] lies down to sleep, and [opens] its mouth and it [...][255] the [towns and villages] which are around it [smell] its fragrance a mile (away). And if the hunters want to hunt and catch it,[256] they walk in the woods and valleys,[257] smelling its fragrance. And if they find it they surround it with their nets, (and) a great sweet smell is given off from it for a great distance. And *all* those who want to buy[258] it know *and say* that they (the hunters) have found the Alloē.

46. For not only is it its *own* body which gives off (a) sweet smell, but also the clothes of[259] the hunters *who catch it* and also their nets with which they catch it. They receive its fragrance and are sold for a great price. For it is said concerning the Alloē that it gives off (a) sweet smell while alive, but if it dies it still gives (it) off all the more. Moreover, those who have purchased any of [it] say [that] (it costs) two[260] measures of *fine* gold for a measure of it.

47. I am not (merely) talking natural science[261] when I tell you these things, but I want your sweet smell, O rich man, to travel far on account of your[262] good works *which you have done in your lifetime.* I want everyone to sing of your blessedness because you have pitied the poor, shown hospitality, (and) defended orphan(s) and widow(s), (and)[263] torn up every unjust letter, having loved[264] your neighbor as

254. B: hide it in their purple.
255. B omits «and it [...].» One would expect something like «exhales» in the lacuna here in S1.
256. B: hunt it, wishing to catch it.
257. B: mountains and hills.
258. B: who are approaching.
259. B: which are on.
260. B: three.
261. φυσιολογεῖν. B: talking philosophy (φιλοσοφεῖν).
262. B lacks the possessive.
263. B: because you have torn up.
264. B: because you loved.

yourself. And if you do these things[265] of which I have spoken, the sweet smell of your good deeds will travel further in[266] your death than in your life, and you will inherit *with the patriarchs and the apostles* the kingdom of heaven.

48. But if, *O rich man*, you have not given your bread to the hungry (and) your clothes to the naked, (and if) you have not taken pity on the orphan and the *poor* widow, (and if) all your concern is simply[267] to gather money unjustly, then no sweet smell has come from you, only bad smell!

49. There is a little animal that is called unclean.[268] You always find it burrowing in putrid dung-heaps, always[269] giving off a bad smell. And wherever there are dungheaps[270] you always find it burrowing in them. Its path, too, is not straight ahead, but it always walks backward. Thus it is [with] the one who sets [his] heart *only*[271] on his wealth. For he [stinks] more than the unclean one, and he is always running [away] *backwards*. [He has not] allowed [God to be a] help [to him (but) has set] his heart upon the abundance of his riches.[272]

50. Let us examine and see who has taken his possessions with him, coming out of this place of sojourn.[273] Is it those who love the material things of this world? Or is it not those who have renounced everything which is theirs[274] for the sake of their love toward God? Behold, *by* nodding your heads, you are agreeing with my speech, (and) you are saying,[275] «Perhaps[276] it is the one who has abandoned

265. B: have done these commandments.
266. B: after.
267. B lacks ἁπλῶς«.
268. ἀκάθαρτος, possibly a pun on κάνθαρος, «dung beetle.» [DBS]
269. B: night and day.
270. B: there is nothing (else).
271. B lacks «only.»
272. B: money.
273. B: world.
274. B: renounced themselves.
275. B: gesturing to each other that.
276. B omits.

everything for God's sake. He is the one who will find his wealth before him *from God*.»

51. [But] certainly [one (of you)] is murmuring in his [heart], «How [will I] *know that I will* find what is [mine in] the other age [if I distribute] it in this [age[277] and] give[278] to the [poor]?»[279] I[280] [will satisfy] you with [that which] I shall *now* say. Did not Christ, true God, testify[281] to us *of this* in the beginning of the speech when Peter *once* asked him, *saying*, «Behold, we have abandoned everything and have followed you. What then shall we have *in the end?*»[282] *Pay attention, my beloved. What is it that he said to him?* «Everyone,» (Jesus) said, «who has left behind house or wife[283] *(or) father* or mother or child *or money* or everything[284] for my name's sake[285] will receive many times[286] more in the kingdom of heaven[287] and will inherit life forever.»[288]

52. But you will still say to me, «Our fathers the apostles are the only ones to whom he said this.» Pay attention to what he is saying:[289] «Everyone,» he says, not «you alone,»[290] *who has followed me*. If he does not forget[291] a cup of cold water,[292] if one gives drink to the

277. B: place.
278. B omits «and give.»
279. There is space in the lacuna here for up to 4 more letters, i.e. possibly another word.
280. S has δέ here.
281. B: cry out.
282. Matthew 19:27.
283. B puts «wife» after «child.»
284. B omits.
285. B: for the sake of his soul.
286. B: ten thousand times.
287. B omits «in the kingdom of heaven.»
288. Matthew 19:29.
289. B lacks «to what he is saying.»
290. B lacks «not you alone.»
291. B: they will not forget.
292. B: a drink of water (lit. «that which belongs to a cup of water.»

thirsty with it,[293] then *he (Christ) will (not) forget* the one who will give his labors of [love][294] *or buys a book for the church of God, or the one who will have pity on someone in distress because of merciless creditors.*

53. *But some find excuse, (saying), «Since the burden of the emperor's taxes are upon us, as well as the care of our sons and daughters, it is not possible for us to give charity.»*[295] *It is not to me that you are speaking falsehood, O man, but to God. If you, moreover, are concerned for these things, you are concerned for the things of the earth and not for heavenly things. Let us care for heavenly things and those things which are profitable for us first of all; but he will not permit us to lack them, for he is the one who cares for us.*[296] *«Seek first,» he said, «his kingdom and his righteousness, and all these things will be added unto you.»*[297]

54. *Do you think, O my brothers, that no rich man was thrown into the fire except Nineve alone? I say to you: Some wicked people in the world today are more wicked than Nineve on account of their savagery. Scripture says: «Give a reason to a wise man in order that he might become all the more wise.»*[298] *It is also said, «Speak to our hearing ears.»*[299] *The one who desires to hear me will bring his ship to the harbor of salvation. But the one who will mock my words, his end is coming upon him and that of his house, and he will be cast down into the place where Nineve was cast.*

Address to the Poor

55. *But why, O poor man, is (your) heart afflicted (with the*

293. Matthew 10:42.
294. S1 breaks off here.
295. ἀγάπη (usually translated «love»).
296. 1 Peter 5:7.
297. Matthew 6:33.
298. Proverbs 9:9.
299. Cf. Sirach 25:9.

thought): «Why was I not a rich man?» This envy of yours is not a good thing at this time. Or do you not give thanks that the Lord made you free from all the cares about which the rich man is concerned? For he (the rich man) is concerned about great misfortunes, and he does not even sleep at night, pondering wild thoughts, saying, «I will be taken away there from this rule, and I will be killed for all of these goods, and I will be in want even before I die.» And again, he is worried about animals multiplying; he arranges for his cattle and gardens; he makes multitudes of workers and slaves.

56. *But you, O poor man, none of these things distress you. Your only care is bread and a garment. O poor man, with what shall I compare you, or how shall I treat you(r case)? You are like a new ship with a light cargo on the waters, for it sails in every water contentedly, wherever it wishes to travel. You are like a bird which flies on the wing to the place where he will find his food.*[300] He flies there without a burden.

57. But the rich man is like a great ship whose cargo is heavy[301] which cannot sail anywhere except on the sea and *all* the deep waters. And it is often in danger[302] *because of the violence of the waves, and they (the sailors) throw anchors fore and aft so that they cry out at it (in desperation). Evening comes (and) they have not sought out the shore. This is what I say: You know*[303] yourselves that as much as the rich man cries out with all these preoccupations, evening (still) comes upon him, which is the end of his life, and he dies, and suffers the loss of his entire life *at once. For* some *in the manner* of the birds in the world, even if they have their wings,[304] *have not been able to fly up, but are satisfied (just) to stand (around).*

58. *In saying these things, I do not honor the poor (by) making (them) equal to the rich, nor do I favor (them). Indeed, there is (a kind*

300. S5 begins here.
301. B: loaded with cargo.
302. S5 breaks off here.
303. S5 resumes here.
304. S5 breaks off here.

of) poor man who leaves (his) poverty for another poverty seven times more evil than this. A poor worker receives his wages for the whole day and pays it to prostitutes. Will you say that he will be free from punishment? For truly he will be thrown into the outer darkness where there will be weeping and gnashing of teeth.

59. *An idle poor man has not worked with his hands at a trade and has not supported himself with it, but steals, taking that which is not his. Will you say to me that this one does not sin? Truly he will be found cast into the punishments into which are thrown the sinners of the entire world. Or a poor man (who is) an arrogant slanderer, giving men over to death, treacherous, practicing evil arts, this one likewise will receive punishment before the true Judge. Truly he will receive the condition of great punishments, and his torment will be brought before his face.*

60. *For it has been said about the lion that if (people) want to catch it because it eats men and livestock, you will also find small beasts walking behind it so that as soon as it finds (its) quarry, when it finishes eating, they themselves might eat that which is left of it. Then if the ones who hunt (the lion) want to capture it, they dig some great pits, digging sandy places (and) covering them with branches, and they brace the way into its middle, and they bind an animal to it so that when night falls, the lion comes and approaches in order to reach the animal that is in the trap. And he drinks its blood and goes to sleep.*

61 *Then the small beasts stand before it, they also wanting to eat from the trap. Then the lion angrily jumps upon them. Immediately the passions overwhelm (them), and they all fall together into the pit. And when morning comes, fire is cast on all of them, the great beast and the small ones, (and) the fire burns all of them in the pit.*

62. *This is the manner of punishments: you find the rich sinners submerged in the river of fire, and you find the poor sinners as companions in this same fire with them. But the poor man will be pitied a little more than the rich man as requital for the enjoyment which the rich man received on earth.*

63. *Why, O poor man, do you envy the rich man and his glory? After a little while he will pass away and he will wither like a blade of grass.*[305] *Has it not been written for you, indeed, first of all: «Do not envy the glory of the rich man»?*[306] *Do you not know of his destruction at the end? Or will you not indeed glorify God, for he has preserved your body in good health that you might be active in the heat and the cold. And if you find bread and salt you will fill yourself until you are satisfied.*

64. *The rich man, on the other hand, if he travels a bit for a day to a strange place, (it is) very different: mounted on his donkey, he gallops forth. He lies down on (nicely) spread couches and says to those around him, «I have labored greatly today.» They spread out an abundance of food for him. Those things that his heart would (gladly) receive to eat, he takes a little taste of each one with his finger. Afterwards, he turns his face away from them.*

65. *But this one has robbed the poor man of it, not being able to give him love; he has robbed his own soul, too, since he was not able to eat of (those foods). And if it happens that he is sick, what*[307] *useless things consume his bones! And you find many physicians around him, saying to him: «Do not eat this or that. No, you will be (too) tired» – while his mouth is stopped, together with the rest of his goods.*

66. *Have you comforted yourself a little now, O poor man? You have heard about all these misfortunes we have mentioned which will happen to the merciless rich man. You have cast away from yourself this wicked sickness, and this is envy. Who are those about whom the scripture speaks: «Blessed is everyone who fears the Lord and walks in his paths. He will be filled with the fruits of his labors»*[308] *– except a rich man who is merciful and loving? As it is written: «A good man will be merciful and will spend the entire day; wealth is good for the*

305. Cf. Isaiah 40:6-7.
306. Sirach 9:11.
307. †ⲡⲟⲧ = τί ποτε.
308. Psalm 127:1-2.

one who will manage it according to God.»[309] *Poverty is good for the one who will be able to bear it and be thankful in everything.*

67. *But you said to me, O poor man: «They have slandered me and they have mistreated me.» Do you not hear the one who has said, «Impose judgment for me,»*[310] *and «'I am the one who will requite,' says the Lord.»*[311] *And if they do injustice to you, again the Lord will avenge you quickly. Do you not know? Was not David a rich man? Was he not able to do vengeance with those who sought to do him violence? Yes, I say he was able, but he did not do this. He prayed, saying, «Judge, Lord, those who mistreat me, fight with those who fight against me. Take their weapons and their shields. Arise (and) help me.»*[312] *You have seen that he trusted in the help of the Lord more than in giving judgment himself against those who wronged him.*

68. *The three holy youths the king and his great ones threatened with death. For he said that the fiery furnace should be heated seven times (hotter), with sulfur and pitch and burning tow.*[313] *They were thrown into the fiery furnace, (the king) desiring to burn them violently. And they were praying, saying, «O Lord, our master, everything you have brought upon us, you have brought upon us with a true judgment. We have no king nor ruler; you yourself are our king and you are also the one who will avenge us against those who wrong us.»*[314] *And when the place of God had been abandoned, he helped them. The wrath of the king was not able to injure them; nor moreover did the fire harm them in any (way).*

69. *And Daniel again likewise, the child of their sister, the king condemned to death and ordered the beasts to be readied. He (Daniel) put all his cares on the Lord, knowing that he would vindicate him. For the beasts were unable to harm him, nor moreover were those*

309. Psalm 111:5.
310. Psalm 34:23.
311. Romans 12:19; cf. Deuteronomy 32:35.
312. Psalm 34:1-2.
313. Daniel 3:19 + 3:46 (Song of the Three Children 23).
314. Daniel 3:31, 38, 44 (Song of the Three Children 5, 14, 21).

who (had) accused him. They were unable to do any evil to him at all. But as for them and their wives and children, the lions broke their bones into little pieces.[315] *I have already said many times (that) if man cannot reach him (God), it is not possible for any man to reach him at all. I exhort you, O rich men and poor together, that each one act in a manner befitting God in everything.*

Application to Church Leaders

70. *And we ourselves, those who are called «teacher» and «bishop» and «presbyter» and «deacon,» if we ourselves are not able to act according to the conduct which is fitting also for us, truly it is a false name which is upon us! And that which is written will be fulfilled for us: «The one who teaches with a teaching and who does not come under the sound words.«*

71. *Shall I teach anyone «Have mercy on the one who is in need» while forgetting myself as the one who is in need? Or shall I be able to exhort anyone, «Love your neighbor as yourself,»*[316] *while I myself am an enemy to my neighbor and brother? And if I do not love according to the manner which is acceptable for me, I shall be found beneath all of you. If I show favoritism and pervert justice, I shall be called the judge of injustice. Moreover, if I am silent and do not teach you according to that which has been entrusted to me, I shall be reckoned with the one who hid his master's money in the earth.*[317]

72. *Therefore, it is fitting that every orthodox bishop be a loving person according to the Lord's (command), according to that which is acceptable to him. If he has not done this, he has not given love. Do not trust him as a bishop, but (regard him) as a brother-hater. The one who hates his brother dwells in darkness and does not know where he is walking because the darkness has closed his eyes.*[318]

315. Daniel 6:24.
316. Leviticus 19:18.
317. Matthew 25:18. Cf. par. 11 above.
318. 1 John 2:11.

73. *A presbyter, ordained by the Lord, has not been concerned with the needs of this world, and has shut up his bowels of compassion*[319] and did not pity his poor brother *and him who is in need.*[320] This one will cry out to the Lord and he[321] will not listen to him. *If he invokes the Holy Spirit, «Come down upon the altar,» (the Holy Spirit) does not listen to him and does not come* because *he did not have mercy on the one who was in need.*

74. *And* it is fitting for him[322] to give alms[323] *according to their ability – for it is they who receive (the) trouble(s) of the whole world. For Paul the Apostle wrote thus: «Every high priest who has been established over men, it is fitting for them to offer sacrifice first for themselves (and) afterwards for the people.»*[324] To those who are watchers of the whole people, our Savior says,[325] «You are the salt of the earth. If the salt becomes insipid, with what will it be salted?»[326] That is to say, if each one is unconcerned for his salvation, what is his usefulness in being born into this world?[327]

Judgment and Resurrection

75. Therefore let us take heed for ourselves.[328] *Whether clergyman or layman, whether rich man or poor man – let them take heed and know in their heart(s)* that there will be a day *of requital*, and each one will receive according to the deeds which he did, whether good or

319. S3, the only Sahidic witness to this part of the text, resumes here with the words «...determin(ed) all of his needs.»

320. 1 John 3:17.

321. B: cry out, and the Lord.

322. B: the other clergy.

323. B: give love.

324. Hebrews 5:1, 3.

325. B: And again it is written.

326. Matthew 5:13.

327. B lacks this sentence.

328. B lacks this sentence.

evil.[329] *For it is necessary that a day come on which the whole world will be judged.*[330] It is necessary for a place of judgment to be established and books spread out.[331] *(In) these books which will be opened*[332] there will be found *everything written, with spiritual writings,* all the things which they have done, *whether good or evil.*

76. For[333] it is necessary for a resurrection to come, and every person[334] will arise. *The people who have died will arise incorruptible;*[335] *they will receive (back) their flesh together with their names.* God will judge everyone, whether righteous or sinner.[336] *It is necessary that the Second Coming*[337] *come. It is necessary that God appear among men once again in the manner of his first coming when he appeared and spoke with people face to face. He revealed himself to the Jews. He took hold of the book of the Law in the temple*[338] *and gave it to them.* And he is the one who will receive the book *of our sins and our transgressions and our good deeds in his hands at his second coming,* and he will read (aloud) the good deeds and sins of each person.[339] *He will give to each person according to his deeds which he has done,* because the Father has given everything[340] to the Son.[341]

77. *But* you will say to me, O apostate[342] heretic, son of (the)

329. B lacks this phrase.

330. Matthew16:27.

331. B: for everyone to open some books, a place of judgment having been established.

332. Revelation 20:12; cf. Daniel 7:10.

333. B lacks.

334. B: flesh.

335. 1 Corinthians 15:52.

336. B: All of them will come to a place of judgment.

337. The scribe has erroneously written παρρησία («freedom of speech») for παρουσία («coming») here and elsewhere in this paragraph.

338. Luke 2:46.

339. B lacks this clause.

340. B: all judgment.

341. John 5:22.

342. B: godless.

Sadducees,[343] you who say there will be no resurrection of the bodies that have perished in the earth,[344] «How will they[345] arise, *(this body) which has perished and turned to dust?» Or:* «Those whom the beasts ate and they became dust,[346] where will they be found again?[347] *Will their bodies rise again?» You have spoken in accordance with this your own madness!* [348]

78. I will say to you also, *O foolish man*: Did you exist at all[349] before you came[350] into the world? But you will say to me, *«After I was conceived,* I (spent) nine months sleeping[351] in the womb of my mother. *Afterwards,* she bore me upon the earth.»[352] *But* I will say to you: «*(As for) Adam, our father,* – who conceived and bore Adam?[353] *But* you will say to me, «*When* God took earth[354] from the earth, he fashioned it as a man[355] and named him Adam.» I believe *this word,* too:[356] *God said to Adam when he transgressed the commandment: «Eat of every tree growing in paradise excepting only this one; do not eat of it.»*[357] Did not God say to Adam and Eve when they transgressed the commandment,[358] «Adam,[359] you are earth; you[360]

343. Matthew 22:23.
344. B: (Sadducees) who made the resurrection doubtful.
345. B: this body.
346. B lacks this clause here.
347. B lacks «again.»
348. Cf. 1 Corinthians 15:35.
349. B: Where were you.
350. B: were born.
351. B lacks «sleeping.»
352. B: I was born into the world.
353. Masculine verbs. B: who is it who conceived (fem.) him?
354. B: clay.
355. Genesis 2:7.
356. S3 is illegible here.
357. Genesis 3:16-17.
358. B: And again (God said).
359. B lacks «Adam.»
360. S3 breaks off here.

will return again to the earth from which you were taken.»[361]

79. *For behold! He proclaimed the perfection of the resurrection even before he (Adam) died. The domestic animals and the birds and the wild beasts and the reptiles and the fish, – from where did they come? Do they not indeed exist? But you will say to me, «When he spoke, they came into being. He gave a command concerning them, and they were created.» If God wanted the non-existent things to be, or indeed, the existent beings, will he not cause them to come into being again as he wishes?*

80. *Do you not hear what he said? «With a command,» he said, «of God, with an archangel's voice, with God's trumpet, all those who are dead will hear.»*[362] *They will arise imperishable in the twinkling of an eye when they hear the command of God with the sound of the trumpet sounding forth:*[363] *«You who are sleeping, arise from the dead, in order that Christ might shine upon you.»*[364]

81. *Thus, all of them will arise imperishable in their original form, as it is written: «<It is> sown in perishability, (but) it will arise in imperishability.»*[365] *It is buried in the earth, and the worms eat his body. His flesh has rotted away, but he will arise incorruptible at the command of God. They will cast him into the tombs, mourning him. He gives off a stench and rots away. His bones are moth-eaten; they fall apart from each other and break in half. And he will arise at the command of God, and at the sound of (the) trumpet from heaven.*

Encomium on the Archangel Michael

82. *Who, indeed, among the angels is the one whom the Lord will entrust with this fearful judgment and this great declaration? I see that it is the one whom he (God) sent that time to Daniel and taught*

361. Genesis 3:19.
362. 1 Thessalonians 4:16.
363. 1 Corinthians 15:52.
364. Ephesians 5:14.
365. 1 Corinthians 15:42.

him about what would happen to him.[366] *I see that it is the one who became the proclaimer of the first resurrection, (that) of the Lord, sitting at the door of the tomb, giving the good news to the women and the apostles that the Lord had just risen from the dead.*[367]

83. He is the one who will blow the great[368] trumpet, and the dead will arise imperishable *at the resurrection.* Where will he blow the trumpet? What *are the words that* he will say with the trumpet? What will he say, except the command of God?[369] The place where judgment will be given to every creature,[370] *to which all humanity will gather,* is the valley of Jehosaphat.[371]

84. Doubtless these are the words which the Lord spoke[372] to Michael[373] the *blessed* Archangel: «*Speak them on the trumpet. Come,» God says, «and* take for yourself a great trumpet *of vengeance*; cry out with it *in a great blast,* saying, 'The time has been completed and the end *of this age* has come.' The time has come for me to have pity on the saints who sleep in the earth[374] and those who were thrown to the beasts *(and) have been eaten* and those who were burned in the fire *and cast into the sea and rivers, so that they be given rest.* I will repay them for the sufferings which they received *on the earth* for my name's sake.

85. «Speak with your trumpet[375] to every creature *which I have fashioned,* O Michael![376] (Speak) to[377] Adam, the first man, *to (those*

366. Cf. Daniel 8:15-19; 9:21; 10:10-15; but there the messenger is Gabriel, not Michael.
367. Mathew 28:2-7. S3 resumes here.
368. B lacks «great.»
369. B: the Lord.
370. B: the world.
371. Joel 3:2, 12.
372. B: will speak.
373. B lacks «Michael.»
374. B: have been cast forth from the earth.
375. B lacks «with your trumpet.»
376. B lacks «O Michael.»
377. B: from.

of) the end. Let them come and meet the Lord[378] in the air, whether righteous or sinner, according to the commandment of [God,][379] the true teacher.[380] Say, 'Arise incorruptible![381] Let all the worn-out[382] bones be connected[383] together; *and their joints and (the) vessels of their limbs;* let the dead be brought together.[384] Let the [nose] be fixed to them;[385] let all the members[386] receive their construction as they were in the beginning *as a living spirit,*[387] *in the twinkling of an eye,*[388] *by the command of God.* Receive your spirit from the one who created you from the beginning.[389]

86. «'Arise, and stand as you were[390] in your first likeness. Come to the great [day] of the Lord! Come! For God[391] has come in[392] judgment to render judgment to the whole world with righteousness. *For* he has prepared a day to requite[393] each one according to his (lit: their) deeds and[394] to save the gentle of the earth, for God is the one who raises all those *of the earth* who have died.'»

87. Who are you, O opponent, *you who say,* «How will the dead rise[395] *again* (since) they have *already* turned to dust in the earth?»

378. B: God. Cf. 1 Thessalonians 4:17.
379. B: the Creator.
380. B: judge.
381. B: and they will arise incorruptible.
382. B lacks «worn-out.»
383. B: gathered.
384. B lacks «let the dead be brought together.»
385. B lacks this clause.
386. B lacks «all the members.»
387. Ezekiel 37:5-10; cf. Genesis 2:7.
388. 1 Corinthians 15:52.
389. B lacks this sentence.
390. B lacks «as you were.»
391. B: the Lord.
392. B: has risen for.
393. B: of requital. Cf. Acts 17:31.
394. B lacks «each one...deeds and.»
395. 1 Corinthians 15:35.

For by saying these things,[396] you are opposing not me, but [God]! For[397] the Lord is coming *again* for judgment. This is the[398] judgment in which there is no respect of persons.[399] No ruler receiving (a) bribe,[400] no person to be ashamed before,[401] no name, no costume will *be able to* save man on that day, but each one will receive according to his deeds.[402]

88. Doubtless you will say to me[403] in your heart: «*If the dead will rise again,* will those who[404] receive their first[405] likeness arise[406] with their original *form and* appearance, each in his own way?[407] Will they either [assemble] together *again in that place,* or be given the means to speak with one another?»[408]

89. *But* I will convince you *in this matter, too,* with the Gospel according to Matthew concerning the coming of the Son of Man. *As it is written:* «When the sheep are separated from the goats,» *for it says* the King will *answer and he will* speak with the righteous ones: «Come *to me*, (you) who are blessed of my father, and inherit the kingdom *and eternal life* which has been prepared for you since the beginning of the world[409] on account of[410] the good deeds that you have done in the [world]. For [I was hungry] (and) you fed me, I was

396. B lacks this phrase here.
397. B lacks «For.»
398. B: And he will stand his people before him for a.
399. Romans 2:11.
400. B: no power.
401. B lacks this phrase.
402. B: But it is the deeds of man according to which he will receive (judgment).
403. B: think about this.
404. B: will they.
405. B lacks «first» here.
406. B lacks «will arise.»
407. B omits «each in his own way.»
408. B lacks «with one another.»
409. B omits «which has been prepared...world.»
410. B: in return for.

thirsty (and) you gave me drink,» and the rest of the things *that come* after these.[411]

90. They will answer, *saying*, «Lord, we have not done a single one of these things for you.»[412] He will answer and[413] say to them: «As often as you have done it for one of these little ones, you have done it for me.»[414] Again[415] you will say to me, «It is only the righteous with whom he spoke.»[416] No, my beloved,[417] *again* he will speak[418] even with sinners, too [...][419] *and they speak with him as well.*

91. Not only (that). *In this blessing,* on that day of the resurrection of the dead, the great last day, Michael, *the blessed archangel,* will sound his trumpet upon the top of[420] the Mount *of Olives*[421] in[422] the valley of Jehosaphat.[423] *For* they will hear the sound of the trumpet from (one) end of the *entire* earth to the (other) end of the world,[424] namely, all those who are dead,[425] (the trumpet) sounding forth[426] saying *thus*, «Rise *up*, you who are asleep![427] *God commands you, rise!* Leave the dead, that Christ might shine upon you!»[428] *And they*

411. Matthew 25:31-36.
412. B lacks «for you.»
413. B lacks «answer and.»
414. B: it is I for whom you have done it. Matthew 25:37-40.
415. B lacks.
416. B: the righteous alone (are) those who speak (to him).
417. B: O brother.
418. B: speaks.
419. S3 has a lacuna here.
420. B lacks «the top of.»
421. Cf. Zechariah 14:4.
422. B: beside.
423. Joel 3:2, 12. Cf. par. 83.
424. B lacks «of the world.» Cf. Matthew 24:31.
425. B: and the dead will arise incorruptible.
426. B: and they will cry out.
427. B: O you dead.
428. Ephesians 5:14. B omits this sentence. S3 breaks off here.

will all arise in the twinkling of an eye[429] *in their own form, and in this single likeness. And this very soul will fly into the body, not in an illusion, but in truth and at that moment.*

92. *His wind will blow; his darkness will rise, and the rocks will break, and the mountains will fall down in a rush. The sea will dry up and it will be without water; the fish will die along with all those in it, suddenly. The rivers will withdraw; all the trees will be uprooted; all the four-footed beasts will die, along with everything that moves upon the earth. The towns and the villages will tumble down in their places; those men who remain upon the earth will die. The earth and its works will not be found.*[430]

93. *Listen to the prophet who says: «O, (you) who desire,» he says, «the day of the Lord, saying, 'Let the day of the Lord be near. Let us see those things which he will do.'» Then he added this word also. He said, «What is it with the day of the Lord? The day of the Lord hastens: it is a day of darkness and tempest, it is a day of darkness and lightning.»*[431]

94. *Our Lord Jesus, wishing to inform us that that day hastens, said to our fathers the apostles, «Pray that your flight does not happen in winter, nor on the Sabbath.»*[432] *This word is marvelous! For he said to them, «Pray that you do not enter into temptation, and pray that that day does not befall you in winter, nor on the Sabbath.»*

95. *But I say that he said «the Sabbath,» because it is a day of leisure for rest, and it is solemn. Therefore he said: «Pray that that day does not come upon you in winter, nor on the Sabbath, so that the day of rest does not become for you a day of tribulation.»*[433] *For indeed he said, «A day of tribulation will come in that day; something like it has never happened (before), and it will not happen like this again.»*[434]

429. 1 Corinthians 15:52.
430. 2 Peter 3:10.
431. Amos 5:18, 20.
432. Matthew 24:20.
433. Matthew 24:20.
434. Matthew 24:21

96. *But concerning the winter, it is full of air-turbulence, and it is cold. Since our bodies will arise at the resurrection naked, just as we were brought forth – as Job said, «Naked I came forth from my mother's womb, and I shall depart again naked»*[435] *– we do not need the outer garment on the earth again, nor will we partake of its other things again. For he whose deeds will be found upright will be given white marriage garments and be clothed in them.*[436] *But he whose deeds will be found polluted will stand naked until he receives his second judgment.*[437] *When Michael, the archangel of the army of the Lord, blows his trumpet, all will arise imperishable.*

97. *But one of you, being darkened in his heart, is saying: «How does this man know that it is Michael who will blow the trumpet at the coming of the Lord?» Actually, indeed, he did not (fully) inform his apostles concerning the last day when they asked him about it, but he acted thus in order to test them. He said to them: «It is not yours to know the seasons and the times, these things which the Father has placed under his own authority,»*[438] *having said to them to soften their holy intention, «Not even the angels in heaven know the day of the consummation, nor even the Son himself.»*[439]

98. *I am strengthened by the words of the scriptures, and I am speaking in accordance with them. For the holy scripture has said: «It is by a voice of an archangel, by (a) command of God, by a sound of a trumpet» that the saints will be called to arise.*[440] *And if <it is> an archangel whom the Lord will entrust with this great festal assembly, the scripture has not said that there is any among the archangels who is greater than Michael.*

99. *Do you wish to know the truth (of) what I am saying? For the Lord sent Michael that time to open the eyes of the blessed Daniel*

435. Job 1:21.
436. Revelation 6:11; 7:13-14; cf. Matthew 22:11.
437. Revelation 16:15.
438. Acts 1:7.
439. Matthew 24:36.
440. 1 Thessalonians 4:16; Matthew 24:31.

about the visions which he saw concerning the end.[441] *When he saw them, he was very afraid, and he fell down on his face.*[442] And he[443] helped him and raised him up and said, «Do not be afraid, Daniel, greatly beloved man.[444] *For* the Lord has sent me to you to tell you all the things you ask. I am Michael, the commander-in-chief[445] of the Lord's army.»[446] You know *now* that there is none among the angels *and the archangels* greater than Michael. If *therefore* he is the commander-in-chief,[447] is he not then the greatest of them all?[448]

100. But let us not fabricate a tale like some who[449] take account of the «Genesis» which Enōtēs[450] wrote (in order) to oppose (it) to the *true* Genesis of Moses.[451] *Indeed, he is that heretic.*[452] *He said* that the devil was cast out of heaven[453] because of the evil which he had brought upon himself. Michael was appointed, *he said,* in his place,[454] that he might be situated before the true Judge and represent all creation. *Well, then, this account is not correct. But (as for) the blessed archangel Michael, God, the Good, filled him from the beginning with mercy and compassion. He established him in his presence to make supplication on behalf of humanity for all time*

441. Daniel 10:5-12:13. Actually the angel is Gabriel, as in 8:16 and 9:21! Cf. par. 82.

442. S3 resumes here.

443. B: Michael.

444. B: man of (great) passions.

445. ἀρχιστρατηγός. B: archangel. For Michael as ἀρχιστρατηγός see e.g. *2 Enoch* 22:6. Cf. Joshua 5:14.

446. B: army of heaven.

447. B: archangel.

448. B: he is the greatest.

449. B: It is not we who spoke, fabricating as (if) we....

450. B: Isidore.

451. B lacks «of Moses.»

452. The well known heretic of the 2nd century, Isidore, son of Basilides? See Introduction.

453. B: his rule (ἀρχή).

454. B omits the rest of the sentence.

because he is good.

101. *But* what is *this other* account which Siētēs[455] wrote in his madness? *It is not correct. It says* that after the Lord had created Adam, he[456] said to Satanaēl,[457] «You too[458] come and worship the work of my hands.» And he said *to him (God),* «I will not worship *him (Adam),* for there is no one greater than I except you,»[459] meaning, «I too desire to be equal to my Creator and like him.»[460] *God, he (Isidore) said, cast him out because of this deed.*[461] *This account, too, is not correct.*[462] *But the devil was sick with an evil sickness because he wished to make himself also equal to God, the Creator, and be like him.* When God had found in him this wickedness, he caused one of the cherubim to drag him from the midst of the fiery stones (and) he cast him down upon the earth, and with him a multitude of angels whom he had also deceived. Immediately God commanded the place of ascent to close[463] for a long time between (them and) the other angels of God,[464] that *he (the devil) would not find the ascent to heaven and that* they[465] might not be able to descend upon the earth *for a long time.*

102. *But* I see my listeners *with their faces* wishing to ask me *either sportively or pestilently,* saying,[466] «No scoffer or scoundrel will keep festival at the feast of the Archangel Michael, will he?» *Because we*

455. B: Isidore (a scribal correction of «Isiōdēs» in the ms.; see transcription.)

456. B: God.

457. Ms (erroneously): Sanataēl. B: the devil. For the name «Satanaēl» see *2 Enoch* 18:3; 29:4; 31:14.

458. B lacks.

459. B: because I am greater <than> he. B lacks the rest of the sentence.

460. *2 Enoch* 29:4. Cf. *Life of Adam and Eve* 12-15.

461. *2 Enoch* 29:4-5; *Life of Adam and Eve* 12-16.

462. Cf. *2 Enoch* 29:1-3.

463. B: he (God) destroyed the ascent to heaven.

464. B lacks «between (them and) the other angels of God.»

465. B: the angels of God.

466. B: about the holy archangel. B lacks the rest of the sentence.

wish to know exactly about the matter of this joyful (celebration) we do in the name of the holy archangel Michael, I will relate to you what my father who raised me, Abba Theonas, told me, for I too asked him[467] *concerning that matter.*

103. *«God,» he said, «threw upon the earth the Accuser, the devil, because of his arrogance.*[468] *He destroyed the path of ascent so that the one who is defiled would not be able to ascend to heaven, nor would the angels be able to go down upon the earth*[469] for a long time. The water of the deluge came upon the earth and destroyed everything upon it,[470] for God was angry because of the sins[471] of the sons of men *which they had done on the whole earth.* He did not allow angels to come *down again* upon the earth until the day that he *came and* visited Abraham under the tree of Mamre with his two[472] angels. He[473] announced to Abraham and Sarah the birth of Isaac.[474] This is the first time an angel came upon the earth after God had ceased from his wrath.»

104. And the writers of scripture, that is to say, the seventy-two translators, themselves wrote in the scripture that it is fitting for those who dwell upon the earth to proclaim[475] this day every year,[476] which is the first time that God created the way for the angels to come upon the earth *again*, that is to say,[477] the day he went to Abraham with his two great archangels Michael and Gabriel, *which is the twelfth of Paōni.*[478] *For* he who glorifies[479] the archangel Michael *and Gabriel*

467. S3 breaks off here.
468. Revelation 12:9.
469. S1 resumes here.
470. B: the earth.
471. B: evils.
472. B lacks.
473. B: They.
474. Genesis 18:1-9.
475. B: show forth.
476. B: of our year.
477. B: which is.
478. June 6.
479. B: keeps the festival of.

(also) glorifies Christ,[480] as it is written:[481] «The one who glorifies a servant glorifies his lord as well.»[482]

105. Again it is said,[483] the second time Michael appeared[484] upon the earth is the day that he appeared[485] to Joshua the son of Nave.[486] He empowered him until he smote the twenty-[nine] kings of the gentiles[487] and destroyed the walls [of] Jericho.[488] He (Michael) caused [him to be] lord over it[489] in [....] *And* he revealed [that day *in the name of the archangel Michael,* which is the twelfth of Athōr.][490] He appeared at *the time for gathering the fruits,*[491] his praise happening among them.

106. The third time Michael, *the great leader,*[492] came to earth is the day that he came to the faithful Daniel. He helped him, (and) did not allow the beasts to hurt him.[493] *He told him what would happen at the end of the times.* I shall interpret this for you by means of[494] the *rest of the* words of the seventy-two translators: The day on which he[495] came to Daniel *and gave him this great salvation* is the twelfth of Athōr. This is the [month] in which the seeds die and come to life, [according to][496] the type of the resurrection *of our bodies which will*

480. B: the Lord of the archangel.
481. B:according to the proverb which the ancients say.
482. Not in scripture, but cf. John 5:23; Isaiah 24:2.
483. B: And he (Theonas) said.
484. B: the archangel came.
485. B: came.
486. Joshua 5:13-14.
487. Joshua 12:24.
488. Joshua 5:20-21.
489. B: them. B ends the sentence here.
490. B: twenty-sixth of Paōni.
491. S1 is damaged here, not translatable.
492. ἄρχων.
493. Daniel 6:22.
494. B: This has been interpreted for us in.
495. B: Michael.
496. B lacks κατά.

die at (any) time and rise at the resurrection on the last day. For [this reason] it is fitting for us [that] we should reveal [this day] for your [love, that it is] a [significant][497] day [of festival for the holy archangel Michael].

107. Let us gather together to the *holy* church to which the name of the archangel Michael[498] has been given, and let us sing hymns appropriate to him, and let us give something[499] to the hand of the poor man in the name of the *holy* archangel Michael, that he might intercede on our behalf[500] before *the merciful* God and grant us the enjoyment of *the good things of* this place as well as the other place.

108. *For truly he is an intercessor for our race, (and)* he intercedes for rain and dew, that God might send them upon the land. He intercedes *also* for the growth of the fruits *of the entire land.* He *further* intercedes *for us* on account of the punishments[501] which the Lord brings[502] upon us for our sins, that he might turn back his anger. He *further* intercedes for the peace of the *holy* Church. The whole thing comes to this: God does not reject (anything) of that which he (Michael) will ask for his sake.[503] *He (Michael) rolls away the stone at the door of the tomb. And he sits upon it in a radiant garment, telling the good news to the women and to the apostles, that the Lord Jesus Christ has risen.*[504]

109. I will tell you about another wondrous thing, which my father told me, Abba Theonas who brought me up in God:[505] «*I was told,*» *he said, «that* it happened in the days of Abba Eumenios, when he was archbishop in Alexandria, (that) there was an idol in this city,

497. B lacks «significant,» restored in S1: ἐπισήμων.
498. B lacks «Michael.»
499. B: charity (ἀγάπη).
500. B: pray for us.
501. Lit.: «wraths» (ὀργή).
502. B: lest the Lord bring the wraths that he considers bringing down.
503. B: asks from him.
504. Matthew 28:2-7.
505. B lacks «in God.»

Alexandria, and (in) all of Egypt,» he said, «which was mounted upon a window[506] within their door. Whenever the pagans[507] entered the door, they would bow their heads to the ground and worship him.

110. «And there was a day in the year which they observed as a festival for him,[508] namely the twelfth of Athōr. *For* they[509] would set him up on the wagons and they would decorate him with gold and silver, and they would mount him up over them,[510] with cattle pulling[511] before him, and they would take him through the streets, and they would take him into *each of* their houses and their fields,[512] (supposing) that he would bless them. The pagans used to give great gifts to him, that he might bless them.[513] They would make *some useless* drinking places and libations in his name in the *streets and the* market-places. In a word, there was a great turmoil in every place on this day every year when the idolaters would make a seven-day *drinking* festival for him annually,[514] *gathering by this filthy idol.* The name of that idol is Buchis.[515]

111. «But (as for) Abba Eumenios, the archbishop – for he was the seventh[516] from Saint Mark the Evangelist[517] – the thing that the *pagans*[518] were doing with the [idol] *was a concern for them, but it* was *especially* hateful [to him] and [...] to him.[519] He [sent and] called

506. B: You would find it on the windows.
507. Lit. «Greeks» (Ἕλλην)
508. B: that filthy idol.
509. B: the priests of the pagans.
510. B lacks this clause.
511. B: and have cattle pull.
512. B lacks «and their fields.»
513. B: as though it were he who helped them.
514. B lacks «annually.»
515. B omits this sentence. ⲃⲱⲱⲍ = Buchis; see Introduction.
516. B: sixth.
517. B lacks «the Evangelist.»
518. S1 is damaged here, text unreadable.
519. S1 is damaged here, text unreadable.

[some *righteous* monks] and [the chief clergy]. He said to them, 'You know that the pollution of this idol Buchis[520] has drawn near. *Make known* what seems best to you (to do) that we might put an end to him.'[521] They answered and said to him, 'Let us *all* pray to the Lord that he might put an end to him, like all of those (others) that he has destroyed.'[522]

112. «Abba Eumenios[523] rose up, together with the *ascetic* monks and the chief clergy. They went to the church *(that) evening*, and bowed down upon the earth,[524] beseeching Christ about this matter. Abba Eumenios rose up *and stood in their midst*; he prayed *thus*, [saying,] 'O [Father of] my Lord Jesus [Christ] who [overturned] the image [of gold which Nebuchadnezzar] the king [made,[525] who gave power to] Daniel the prophet until he broke Bel,[526] who threw down Dagon *upon the earth* and crushed him *before those who were worshiping him,*[527] *so also* send Michael your *great and good* archangel to every place where there is this idol *that he might*[528] destroy it *and rend him into little pieces*, and make it a disgrace and a shame[529] to the pagans (and) a joy to the Christians. For yours, *Christ, the pride of the Christians,* is *the glory and* every[530] praise for ever and ever. Amen.'

113. «And before daylight dawned the next morning, which is the twelfth of Athōr, the pagans went into the temple of Buchis[531] that

520. B lacks «Buchis.»
521. B: destroy this hateful worship.
522. B: as he destroyed those others.
523. B: The archbishop.
524. B: bowed their heads.
525. Cf. Daniel 3:1. Its destruction is not reported, but cf. 2:34.
526. Bel and the Dragon 22.
527. 1 Kingdoms (1 Samuel) 5:4.
528. In S God is the actor; in B, Michael.
529. B lacks «and make it a disgrace and,» reading «to the shame of...»
530. B lacks «every.»
531. B: their temple.

they might take him[532] out and make festival for him. They found that that which had happened to Dagon[533] happened to him: he had fallen on his face,[534] in pieces. And not only that but also the pagans who had gone into the temple to see what had happened, the temple fell on them and they[535] died.[536] Their worship became for them a lamentation.

114. «But the rest of the pagans,[537] when they saw[538] that it was a mighty work of God that had happened *to them*, they ran *to us* and became[539] Christians. But it was not only in Alexandria alone where these things[540] happened, but every place where the idol was, we have been told that it was found *on this single day* thrown down to the ground in little pieces, *even as far as the outer provinces*. And they knew[541] that this saving act which happened was that of the Son of God and the great[542] archangel Michael.

115. «And the *holy* Archbishop, Abba Eumenios, wrote a letter to his fellow archbishops, Abba Euodios of Antioch and Abba Theodore of Rome, written in this fashion: 'Rejoice, *be happy,* for the Lord has turned our captivity.[543] We have rejoiced, (for) Christ has rooted out the rest of the idols through *your holy prayers and* the intercession[544] of the *holy* archangel Michael, *the commander-in-chief of the heavens*. If the thing pleases you, *therefore,* let us [establish] today as [a]

532. B: the idol.
533. B: the dragon.
534. B: upon the earth.
535. B: a great many of them.
536. Cf. Judges 16:30.
537. B lacks «of the pagans.»
538. B: understood.
539. B: we made them.
540. B: this miracle.
541. B: We too have realized.
542. B lacks «great.»
543. Cf. Psalm 125:1-2.
544. B: power.

festival, *on this great day* on [which] this saving event happened to us, and let us give it the name of [the] archangel Michael, [and let it become] a [mandate] in each place[545] [for ever.] Farewell [in Jesus] Christ the [Son of God...].'[546]

116. «When the archbishops of the great sees [received the letter],[547] they *also* wrote to Abba Eumenios[548] in this manner: 'Blessed are you, and good will come to you, O holy man![549] When we received the writings of your fatherhood, we read them. Then our mouths were filled with joy, and our tongues with gladness. And we will add[550] to your blessing and proclaim this day as a [festival] every year[551] in [the] name of the archangel *of the army of the Lord,* Michael, *the commander-in-chief of the great King*. [For indeed] it is not strange [to him] *at all* but[552] (it is) the [day] on which he came [to] Daniel and helped [him. Hail (to him) who destroyed [the idols,] {*and*} giving [an increase to the churches] *of our Savior!*'

117. «[Again] Abba Eumenios wrote from all of Egypt to the Ethiopians and Libya and Amōniakē and the Pentapolis. He proclaimed this day as a festival in the name of the *holy* archangel Michael, which is the twelfth of Atho-r. But the thirteenth, however, let us make it *a festival* for his fellow minister, Gabriel, the messenger of our[553] freedom, making festival to him.[554] This *day* became a mandate until this very day[555] throughout the whole world.» Now, then, what I heard from *the mouth of* a man who is clothed with truth

545. B lacks «in each place.»
546. S1 has additional material, but it is too damaged to read.
547. B lacks this clause.
548. B lacks «Abba Eumenios.»
549. B lacks this sentence.
550. B: have added.
551. B lacks «every year.»
552. B lacks «but.»
553. B: every.
554. B lacks this phrase.
555. B: until now.

as a double-cloak I have not hidden from your love.

On Judgment and Resurrection (continued)

118. Let us turn and fulfill that which we promised you concerning the *remembrance (of) the* resurrection *of the dead.* This body will arise by the command of God. It will not remain earthen[556] forever, but by an archangel's voice and a trumpet's sound he will call,

119. and the dead will *be summoned to* arise in a single moment *in the twinkling of an eye,*[557] and they will gather to a single place, and come[558] to one another, and they will be divided *from one another* and judged: those who have done good works, to a resurrection of life; those who have done evil works, to a resurrection of judgment.[559]

Peroration and Doxology

120. Now therefore, O my beloved, let us not persist in being unmindful, and let not that day come upon us unaware, and we be seized and [...][560] we be judged together with those to whom he will say, «Let the sinners be turned away to Amente.»[561] But let us continue being prepared,[562] expecting the Lord – for when will he seek us? – in order that at the hour[563] when he does seek us he might find us prepared, there being nothing to hinder us from entering the heavenly kingdom.[564] His is the glory and honor[565] – the Father and

556. B: dead.
557. 1 Corinthians 15:52.
558. B: speak.
559. John 5:29; cf. Daniel 12:2.
560. S1 is damaged here, with unreadable text.
561. Psalm 9:18. B lacks this entire sentence.
562. B: watching.
563. B lacks «at the hour.»
564. B lacks this clause.
565. B: Glory belongs to.

the Son and the Holy Spirit, *the Savior, now and for all time* – for ever and ever. Amen.

Peter of Alexandria

On the Epiphany

Introduction

The homily published here for the first time in English has been variously referred to as a homily «On Baptism,»[1] or «On the Epiphany,»[2] or a «Catechesis pronounced on the Feast of the Baptism of Our Savior.»[3] We prefer the title «On the Epiphany» because the homily was written for celebration of «the day on which our Savior was baptized,» «the eleventh of Tōbe,» i.e. the Festival of the Epiphany or «the Feast of the Manifestation of the Divinity, the Baptism» (January 6, Julian = January 19, Gregorian).[4]

The superscription of the homily reads:

> A homily (καθήγησις) delivered by the holy Abba Peter, Archbishop of Alexandria and martyr, concerning the day on which our Savior was baptized in the Jordan river by John the Baptist, which is the eleventh of Tōbe. In the peace of God. Amen.

We have divided the text of the homily into paragraphs, numbered

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1. «Sul Battesimo»; see Tito Orlandi, *Omelie copte* (Corona Patrum; Torino: Società Editrice Internazionale, 1981), 27-41 (Introduction and Italian translation).

2. «Sur l'Epiphanie»; see Enzo Lucchesi, *Répertoire des manuscrits coptes (Sahidiques) publiés de la Bibliothèque Nationale de Paris* (Cahiers d'Orientalisme 1; Genève: Patrick Cramer, 1981), 70, 78, 86, where Lucchesi announces a forthcoming edition. Cf. also idem, «Le sort d'un feuillet copte relatif a une homélie inédite attribuée a Pierre d'Alexandrie,» *Analecta Bollandiana* 103 (1985), 94.

3. Henry Hyvernat, *A Check List of Coptic Manuscripts in the Pierpont Morgan Library* (New York: privately printed, 1919), 13.

4. See Otto Meinardus, *Christian Egypt Ancient and Modern* (2nd rev. ed., Cairo: The American University in Cairo Press, 1977), 96. For previous discussion of this homily see Tim Vivian, *St. Peter of Alexandria: Bishop and Martyr* (Studies in Antiquity and Christianity 3; Philadelphia: Fortress Press, 1988), 62-64; and Birger A. Pearson, «Two Homilies Attributed to St. Peter of Alexandria,» in W. Godlewski, ed., *Coptic Studies: Acts of the Third International Congress of Coptic Studies Warsaw, 20-25 August, 1984* (Warszawa: Państwowe Wydawnictwo Naukowa, 1990), 309-13, esp. 309-10.

1 to 44.[5] After the Proemium (pars. 1-3) and an encomiastic apostrophe of John the Baptist (4-8), the homily falls into two main parts, consisting of an exposition of the Gospel text (10-18) and an extensive paraenesis (19-40). The following outline shows how the homily is structured:

1. Proemium: 1-3
2. Apostrophe of John the Baptist: 4-8
3. Exposition of the Gospel (Matthew 3:13-17): 9-18
4. Paraenesis: 19-40
   a. Purpose of Christ's coming: redemption, mediated in the sacraments: 19-20
   b. Eucharist and baptism as the basis for new life and spiritual offerings: 21-26
   c. Exhortation regarding the sacred mysteries: 27-36
   d. Final exhortation to the baptized regarding the Christian life: 37-40
5. Peroration: 41-43
6. Doxology: 44

The homily is very artfully constructed, and obviously reflects considerable rhetorical skill on the part of the author. It opens with an enthusiastic proemium in which the homilist refers to the joy of the entire world on the occasion of the baptism of the Lord and the lights shining throughout the city on the eve of the festival. This joy, the author proclaims, is the same exultation that John the Baptist felt in the womb when Elizabeth, his mother, was visited by the Mother of God (6-8).

The figure of John the Baptist is the device by which the author

5. Our paragraphs conform to those of Orlandi (cit. n. 1) up to par. 36, but deviate thereafter in order to maintain as an integral unit par. 40 (= 39b-40 in Orlandi's translation). This paragraph was lifted and utilized in another liturgical context in the Coptic church (see n. 7, below). Our paragraphs 41-42 are those of Orlandi, but we divide his final paragraph 43 into two, with the doxology as our par. 44.

joins the wonders surrounding Christ's baptism at the Jordan with the wonder of the salvific incarnation (10 and 19). He also skilfully employs the Baptist as the forerunner of Christ proclaimed by the prophetic voices of the Old Testament. Both Isaiah and David (the latter in the role of the psalmist) prophesied the pre-natal meeting of Christ and John (7), and it is Isaiah and David's vision of light that suffuses the entire homily with a feeling of expectation, wonder, and joy.

The paraenesis (19-40) moves in a clear progression: (a) Christ's coming brings redemption, which is mediated by the sacraments (19-20); (b) the sacraments of eucharist and baptism are the basis for new life (21-26); (c) therefore the speaker exhorts his congregation to be worthy of the sacraments (27-35); (d) and thus he exhorts them to live the Christian life in a worthy manner (36-40).

The entire homily, thus carefully constructed, is further held tight by the weaving together of numerous quotations from both the Old and New Testaments. The Old Testament (especially the Psalms and Isaiah) prophesies – down to the smallest detail – the advent of Christ. When John, *in utero*, leaps joyfully at Christ's approach, «that which is written was fulfilled: 'the deep will answer to the deep with the voice of the cataracts'» (Psalm 41:8 [LXX]). Rivers and animals and the entire creation proclaim the joy of salvation (6-7). But it is the natural world as mediated by the Old Testament from which the author draws his images and symbols of light and water.

Theologically, also, the homily is one of joy. We are to rejoice, the author tells his people, «with all of creation,» because «God [has] made pure all his creation through his precious baptism» (19). The baptism of Jesus in the Jordan is the salvific moment of all time: all of nature, and all the prophecies of the Old Testament point toward this saving event.

Salvation, for the author, is effected because God, who created everything that is, has taken the form of a human being. In this homily a high Christology – it is God who is baptized just «like all sinners» (19) – is combined with a thoroughgoing incarnational theology: Christ is baptized «like any person» (4); «the one who created all of creation is standing wishing to be baptized» (19).

However strongly incarnational, the emphasis throughout the

homily remains on the majesty and might of the redeemer and the glory of his saving advent (19-20), rather than on the earthly Jesus. This Christology, quite naturally it would seem, draws inspiration from the Gospel of John (21). It is this Johannine emphasis, moreover, that allows the author to make the transition to sacramental theology in pars. 20-21: «'The one who will eat my flesh and drink my blood has eternal life, and I will raise him up on the last day'» (John 6:54).

Much of the rest of the paraenesis (21-35) is concerned with the sacramental mysteries. These mysteries, especially of the altar and the eucharist, are filled with awe and wonder because it is God who presides over them: «The Lord of the universe fills every place, and he also stands over the altar. . .blessing the offering. . .» (30). Because of God's omnipresence and omnipotence, proclaims the homilist, we are to «be afraid before our terrible punishments and the stream of fire,» and «remove our sins from ourselves, knowing that God looks upon us every hour and sees our transgressions and our sins» (31).

In this context the homilist underscores the awesome character of God's altar with an «autobiographical» account of how Peter refused to sit on his episcopal throne because of his sins (29), a detail obviously derived from a version of the *Martyrdom of Peter*.[6] There is also an interesting passage (32) which combines eschatological warnings derived from the gospels (especially Matthew 21-25) with a partial exposition of the famous passage on the end of a man's life in Ecclesiastes 12:1-7.

The final section of the paraenesis (37-40) consists of exhortations for baptized Christians to lead a life of sobriety, watchfulness, and Christian love. The last paragraph in this section (40) focuses on Christian love, but also contains an exhortation to fasting and prayer. This paragraph was eventually lifted from the larger context and utilized as a mini-homily, also with attribution to Peter, for reading at the morning office on the fourth day of Holy Week.[7]

6. See discussion below.

7. See O.H.E. Burmester, «The Homilies or Exhortations of the Holy Week Lectionary,» *Muséon* 45 (1932), 21-70, esp. 50f. (Bohairic text) and 68f. (English translation).

The homily as a whole has as its liturgical context the celebration of the Epiphany, which probably consisted of an all-night service («from evening until morning,» pars. 2, 41) culminating in the eucharist (20-21, 27-28, 35, 43). There are also indications in the text that baptisms were performed on this occasion (23, 35-36). The gospel text exposited in the homily, Matthew 3:13-17, corresponds to the gospel appointed for the *laqqān* service now in use in the Coptic church, part of the larger Epiphany celebration, which features prayers for the sanctification of the waters.[8]

1. Provenance, Authorship, Date

An Alexandrian provenance for our homily is indicated not only by the references in the text to «the city,» with its shining lights (2, 41), but also by its use of traditions which are rooted in early Alexandrian biblical exegesis.

The expository portion of the homily describes the marvels which attended the baptism of Christ (9-18), and opens as follows:

> Do you wish to know about the marvels which happened by the Jordan? Listen, I will teach you. Only, listen to me not with the exterior ears only, but with ears of the heart and soul...

One of the marvels attending the baptism is the turning-back of the Jordan river:

> And immediately the Creator of the waters walked down to the Jordan, that he might be baptized in it. The Jordan stirred and cried out for joy, desiring to flee. Then David the psalmist came forth. He rejoiced and was glad, and he sang, saying, «The sea looked and fled;

8. See Archbishop Basilios, «Epiphany, Liturgy of the,» and «Feasts, Major»: Epiphany; and Peter Grossmann, «Epiphany Tanks,» in *The Coptic Encyclopedia* 3:967-68 and 4:1103. (A *laqqān* is an «Epiphany tank» used for ritual bathing.) See also John, Marquess of Bute, and E.A. Wallis Budge, *The Blessing of the Waters on the Eve of the Epiphany* (London: Henry Frowde, 1901), a text which in terms of its scriptural references and allusions shows some interesting correspondences with our homily.

the Jordan turned back» (14).

The motif of the turning back of the Jordan river on the occasion of Jesus' baptism is found earlier in an Alexandrian Gnostic text, the *Testimony of Truth* (Nag Hammadi Codex IX, *3*: 30, 20-23), a text which is also addressed «to those who know to hear not with the ears of the body but with the ears of the mind» (ibid., 29, 6-9).[9] The motif of «spiritual hearing» had a long history in Alexandria, and was inherited from Alexandrian Judaism, of which Philo is a prime representative.[10]

The exposition of the Gospel concludes with a section on the purpose of Christ's coming (18-20), i.e. to effect salvation. This salvation is offered anew in the flesh and blood of the eucharist, to which the homilist invites his congregation. The sacraments of baptism and eucharist constitute the basis for the moral exhortation found in the paraenetical section (19-40).

Here again is evidence of traditional exegesis rooted in Alexandrian Judaism, as the following passage illustrates:

> For this reason, therefore, let us not offer sacrifice to God with animals that are crippled or blind or maimed or (one with) its tongue cut, or with any blemish on it. For God does not accept their sacrifice, nor does he pay heed to them (25).

As the context makes clear, the reference is to moral defilement and impurity, as symbolized by the maimed sacrificial animals referred to in Leviticus 22:22. The same kind of exegesis of Leviticus 22:22 is found in Philo of Alexandria.[11]

An Alexandrian provenance is also indicated by the homily's attribution to Peter of Alexandria. This attribution is given not only in the superscription but internally as well. In the context of a discussion of

9. See Birger A. Pearson, *Nag Hammadi Codices IX and X* (NHS 15; Leiden: Brill, 1981), esp. 122-25.

10. See e.g. Philo, *De decalogo* 35.

11. See Philo, *De specialibus legibus* I.166-67.

the holiness of the altar in the worship service and the invisible presence of Christ, the true high priest, the following «autobiographical» passage occurs:

> For I also told you this on another occasion, at the time when I drew back, (choosing) not to sit upon the throne because of the fearful thing that I saw on the holy place resembling a flame of fire. Because of this my conscience blames me, and I also fear to advance toward (the throne) because I am disgraced on account of my sins. O my children, he who sits there is not a man like I, but he is the living God (29).

This passage reflects a tradition associated with St. Peter; he humbly refused to sit upon his episcopal throne, choosing instead to sit on the footstool. But after Peter's martyrdom, his people placed his body upon the episcopal throne before burying him.[12] Whether or not this tradition is historical is a difficult question. In any case, it seems likely that this story, apparently a well-known one, was included in the homily in order to strengthen its attribution to Peter.

There are several factors which tell against the actual Petrine authorship of our homily.[13] The use of the aforementioned hagiographic topos is certainly one. Another is the exuberant description of a Christian city decorated with lights for the celebration of the Epiphany (2, 41), an obvious anachronism. There is also the question of the shape of the Alexandrian Epiphany liturgy reflected in our text, in comparison with the actual situation in the Alexandrian church in Peter's time (300-311). This question is actually a twofold one: 1) Had the Alexandrian church, by Peter's time, restricted the

12. See Vivian, *St. Peter*, 47. For the passage in the *Martyrdom of St. Peter*, see ibid. 77-78. Although this topos seems to be hagiographical, Peter was famous in tradition for his humility (see ibid., 40-50). This topos of the throne was later, in the Pachomian tradition, to be transferred from Peter to Athanasius; see ibid., 5-6, and Armand Veilleux, trans., *Pachomian Koinonia*, vol. 1, *The Life of Saint Pachomius and his Disciples* (Kalamazoo, MI: Cistercian Publications, 1980), 317-18 and 411 (s.v. G1,31 n.3).

13. We have become more convinced of the pseudonymous character of this homily since the publication of our earlier studies; see Vivian, *St. Peter*, 62-64, and Pearson, «Two Homilies» (cit. n. 4), 309-10.

celebration on January 6 (Tōbe 11) to the Baptism of Christ, and removed the celebration of the Nativity to another occasion (eventually December 25)? 2) Was the Epiphany liturgy on January 6 an occasion for baptisms in Peter's day?

The answer to both questions, according to the recent research of Thomas Talley,[14] is: No. Talley cites the early fifth-century testimony of John Cassian (*Conferences* 2) to the effect that the Lord's baptism and his birth in the flesh were at that time still celebrated together in Egypt, i.e. on January 6 (something that is not reflected in our homily). The separate observance of Christmas is first attested for the Alexandrian church in the fifth century.[15] Talley also cites an item found in the biography of Peter I[16] to the effect that the traditional time for baptisms in his day was during the sixth week of the Fast, i.e. forty days after the Epiphany.[17] When baptisms began to be performed on the Epiphany (as is reflected in our homily) is, unfortunately, obscure,[18] but would presumably post-date Peter I.

14. Thomas J. Talley, *The Origins of the Liturgical Year* (2nd ed., Collegeville, MN: The Liturgical Press, 1991), and literature cited. Cf. also idem, «The Origin of Lent at Alexandria,» *Studia Patristica* 17 (ed. E.A. Livingstone, Oxford: Pergamon, 1982), 594-612.

15. *Origins*, 140-41.

16. Talley cites Severus' *History of the Patriarchs of the Coptic Church of Alexandria* (trans. B. Evetts, Patrologia Orientalis, 1:2 [Paris, 1904]), 427.

17. The forty-day fast would begin after Epiphany in imitation of the Lord's forty-day fast in the wilderness after his baptism, with readings from the Gospel of Mark during that period up to 10:32-45, and would conclude with a special service of baptism in commemoration of Jesus' baptism of his disciples. Presumably, in the early period, the account of the raising of a young man in the Alexandrian *Secret Gospel of Mark* would be read – that pericope falls right after 10:45 of canonical Mark – but this was later suppressed in favor of the reading of its closest canonical parallel, the raising of Lazarus in John 11. The appointed day for baptism came to be called «the Saturday of Lazarus» (i.e. the day before Palm Sunday). For full discussion see Talley, «Origins of Lent,» and *Origins*, esp. 189-214. On the *Secret Gospel of Mark* see esp. Morton Smith, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge, MA: Harvard University Press, 1973) and, for a recent discussion, Philip Sellew, «*Secret Mark* and the History of Canonical Mark,» in Birger A. Pearson, ed., *The Future of Early Christianity: Essays in Honor of Helmut Koester* (Minneapolis, MN: Fortress Press, 1991), 242-57.

18. Talley, «Origin of Lent,» 609; *Origins*, 126-29.

To conclude this discussion, we see no reason to question the suggestion of Tito Orlandi that our homily was composed in Coptic sometime during the seventh century.[19]

2. *Manuscript Evidence, Translation*

The Epiphany homily is completely preserved, in Sahidic Coptic, in a single manuscript now kept in the Pierpont Morgan Library in New York, M 611, a synaxary for Epiphany. Average measurements of the folios are 34 cm. in height and 26 cm. in width. The homily attributed to Peter is inscribed in folios 1r - 18r (pp. 1-35); the other part of M 611 is an Epiphany homily ascribed to Epiphanius of Constantia (ff. 19-41). The manuscript was inscribed and illuminated in 893 for the Monastery of the Archangel Michael at Sōpehes, and found in the Monastery of St. Michael in Hamouli, in the Fayum region of Egypt. The manuscript is beautifully preserved, with not a single lacuna in the Peter homily, though it is not free of scribal errors. On the bottom margins of ff. 4v-5r (pp. 8-9) and ff. 12v-13r (pp. 24-25) someone, presumably a monk, has added with a crude hand in very rough Fayumic Coptic some pious glosses on the text.

Two other manuscripts of the same homily, originally from the famous White Monastery of St. Shenoute, are attested in fragments now kept in the Bibliothèque Nationale in Paris (P 131,1: ff. 51-58; P 131,4: 116v-119; P 132,1: 62)[20] and a single fragment (part of P 132,1: 62) in the Bibliothèque Nationale et Universitaire in Strasbourg (Kopt. 176a).[21] A Bohairic version of par. 40 of our homily is attested in two manuscripts of the Holy Week Lectionary, dating respectively from the 14th and 18th centuries.[22]

Our translation was prepared from our transcription of M 611,1 made on the basis of published photographs[23] and autoptic

19. *Omelie copte*, 29.

20. See Tito Orlandi, «La raccolta copta delle lettere attribuite a Pietro Alessandrino,» *Analecta Bollandiana* 93 (1975), 127-32, esp. 129; Lucchesi, *Répertoire* (cit. n. 2).

21. Lucchesi, «Le sort d'un feuillet» (cit. n. 2).

22. See discussion above, and n. 7.

23. H. Hyvernat, *Bibliothecae Pierpont Morgan Codices coptici photographice expressi...* (Roma, 1922), vol. 31 (on microfilm available in the UCSB library).

examination of the manuscript in the Morgan library.[24] We have not consulted any of the other manuscript fragments in preparing our translation.[25]

24. We extend our thanks to Associate Curator William Voelkle for his gracious assistance.

25. Enzo Lucchesi's forthcoming edition (cf. n. 2, above) will presumably present the complete manuscript evidence for his French translation.

Translation

A homily[1] delivered by the holy Abba Peter, Archbishop of Alexandria and martyr, concerning the day on which our Savior was baptized in the Jordan river by John the Baptist, which is the eleventh of Tōbe. In (the) peace of God. Amen.

Proemium

1. The entire world has been filled with joy today, O my beloved! The inhabitants of heaven rejoice; the angels celebrate; all of humanity rejoices; paradise shouts aloud; the entire firmament is dancing; the cattle in the meadow are skipping, and the beasts of the field are shouting aloud; all of the waters are clapping their hands;[2] the foul smell has turned to a fragrance of perfume,[3] and darkness has turned to light,[4] and all the trees have spread their branches.

2. I see the whole city, from evening until morning shining with pure radiant lights. Therefore there has not been darkness for the whole night. Thus has been fulfilled the word of the blessed David: «The night will shine like the day; as its darkness so also its light.»[5] Therefore there has not been darkness for the whole night. Behold, therefore, we have come to know today, O my beloved, that the whole creation rejoices, for the Lamb of God will liberate their whole race at the Jordan river. Behold, therefore, O my beloved, we have undertaken to open to you the abundant treasures from the holy

1. Or "instruction" (καθήγησις).

2. Psalm 97:8. Old Testament citations are given according to the Septuagint.

3. Cf. Isaiah 3:24.

4. Isaiah 9:2.

5. Psalm 138:12.

scriptures.

3. Gather together, all of you sheep of Christ, to the holy flock which the Good Shepherd has gathered, that the evil wolf might not overpower them. Come to us, you holy, spiritual sheep! Open to me the door of your hearts; be sober-minded. Let there be quietness[6] and silence until we satisfy you from the fountain of living water which has come from heaven, just as the holy scripture has said: «Streams of living water will flow from him.»[7] Let us begin now, therefore, to stir up the ointment, that the entire place might become full of fragrance.

Apostrophe of John the Baptist

4. Come to us now today, therefore, O evangelist among the prophets, John the Baptist, and teach us, and preach to us a baptism of forgiveness of sins, and teach us openly about the marvels which you beheld with your own eyes, having borne witness to them with your hands by the Jordan river at the time when you grasped the hand of the one who formed you and created the universe, that you might baptize him like any man.

5. Blessed are you, O John, for you were worthy to take hold of the one who created the entire creation, that you might baptize him like any man, the one about whom Gabriel testified,[8] speaking to the holy virgin Mary when she who bore God was in travail with the one who formed her; the one whom the angels proclaimed a little before, crying out (and) saying, «Behold, there has been born to you today Christ the Lord, in the city of David»;[9] the one whom the shepherds came to and worshiped;[10] the one whose star appeared in the east.[11]

6. And you yourself, blessed John, you were worthy to have your

6. Reading εγcεχια as ησυχια.
7. John 7:38.
8. Luke 1:26-35.
9. Luke 2:11.
10. Luke 2:15-18.
11. Matthew 2:2, 9.

hand grasp the hand of God and baptize him. And while you were yet in the womb of Elizabeth, your mother, you heard the greeting of Mary, his mother. You knew that it was your lord who was in her womb. You rejoiced and were glad, for your mother bears witness to what I am saying by crying out to Mary, «When the sound of your greeting reached my ears, the little child moved joyfully in me.»[12]

7. At that moment, therefore, that which is written was fulfilled: «The deep will answer to the deep with the voice of the cataracts.»[13] Moreover, at the time when they kissed one another, David came into their midst and sang a psalm, saying, «Mercy and truth have met each other; righteousness and peace have kissed each other.»[14] Isaiah the prophet cries out with joy: «The harts have met there; they came to a single place. Not one of them went astray, nor did one of them seek after another.»[15]

8. But why are you in haste, O John the Baptist, forerunner of Christ? Surely you wish to know! He said, «I am eager to come out of the womb of my mother, that I might prepare the ways before my lord. I am the voice of one crying in the wilderness, 'Prepare the way of the Lord, and make straight his paths.'[16] I am the one about whom the psalmist David sings, saying, 'He will rejoice like a giant to run his course.'[17] I am in haste, with joy and gladness, that I might go out to prepare the ways before my Lord, and make smooth the mountains, that I might crush 'the doors of bronze'»[18] – which is the arrogance of the Jews; «that I might take away from there 'the stumbling stones in the pathways'»[19] – which are their words of impiety; «that I might open for you 'treasures of darkness'»[20] – which are we, the people of

12. Luke 1:44.
13. Psalm 41:8.
14. Psalm 84:11.
15. Isaiah 34:15-16.
16. John 1:23; Matthew 3:3.
17. Psalm 18:6.
18. Isaiah 45:2.
19. Isaiah 57:14
20. Isaiah 45:3

the Gentiles. For in fact, before the advent of Christ, when we were dwelling in the place of darkness and the shadow of death, he dawned for us and illumined us with his great mercy,[21] namely our Lord Jesus Christ, the true Shepherd, who turned back his sheep who were going astray.[22] Come, therefore, to us today, O John the Baptist, forerunner of Christ, and proclaim to us a baptism of forgiveness of sins and the marvels which you saw, just as we said before, and do not hide anything from us, inasmuch as we are your children.

Exposition of the Gospel

9. Do you (pl.) wish to know about the marvels which happened by the Jordan? Listen, I will teach you. Only, listen to me not with the exterior ears only, but with ears of the heart and soul, in order that you might <be able to>[23] hear me with (the) faith of God, and that you might go forth from this place relieved, and that the joy and gladness of Christ might walk with you in the way and in your home and field, for joy and gladness rests in the dwelling-places of those who hope in God. For it is written, «There is joy and gladness in the dwelling-places of the righteous.»[24] Therefore pay heed to the word with assurance.

10. Jesus came forth in Judaea, down to the Jordan to John to be baptized by him.[25] Behold and marvel with me: It says that he came to John. The Lord came to his servant; the King came to his soldier; the Creator came down to his creature; the Artisan came down to his creation. The God of the universe came down to man to be baptized by him! But when the holy man John saw his Lord, he was afraid as he looked at the one who purifies all creatures from their sins standing (there) saying, «Baptize me, like all of them.» Then John bowed down

21. Isaiah 9:1; Luke 1:78-79.
22. 1 Peter 2:25.
23. Emending ⲉⲧⲉⲧⲛϣⲁⲛⲥⲱⲧⲙ to read ⲉⲧⲉⲧⲛ<ⲛⲁϣ>ⲥⲱⲧⲙ.
24. Proverbs 29:6; cf. Psalm 117:15.
25. Matthew 3:13.

to the Savior (and) entreated him, saying, «I am the one who needs to be baptized by you, and it is you who are coming to me![26] How can I dare to grasp the hand of the one who formed me, that I should baptize him! For at the time when you were sleeping in the womb of the virgin like any human, my Lord, you were appointing me in the womb of Elizabeth, my mother, that I should come out and prepare your paths. And how shall I be able to dare to approach my Lord to baptize him! It is I who have need to be baptized by you.»

11. Then Jesus answered, «Stop now! For thus it is proper for us to fulfill every righteousness.»[27] This word, therefore, «Stop now!» – (this) thing indicates that great prayers and great entreaties took place, the blessed John uttering them that the Lord might allow him not to baptize him. For he was afraid when he saw the God who created the universe standing by him (saying), «Baptize me, too, just like any sinful man.» Then the Lord came up to John and said to him, "Take courage. Why are you afraid of approaching me? Know me, that I am the Christ to whom you bore witness in the midst of everyone, (saying,) 'Behold, there is coming after me the one who is stronger than I, the one whose sandle-strap I am not worthy to untie.'[28]

12. «I have sent you before me, that you should prepare my paths before me. You are my faithful forerunner. You are my honored boundary-fixer.[29] You are my wise herald. You are my evangelist whom I love. You are my lamp which shines before me. You are the rooster that crows before the light. You are my discerning servant. You are my friend and kinsman. You are my steward, managing with good management according to the stewardship which has been assigned to you.

13. «For I have come to save mankind and to turn him again to his beginning. I have come to release those who are bound with the bonds of death. I have come with the medicine of life, that I might heal

26. Matthew 3:14.
27. Matthew 3:15.
28. Matthew 3:11; John 1:27.
29. ⲙⲓⲧⲁⲧⲱⲣ = Lat. *metator*.

everyone afflicted with their sicknesses. I have come to give my body and my blood as redemption for the whole human race because they went astray in the passion of pleasure and fornication and defilement and slander. Hatred ruled over everyone. They wandered astray, every single one of them.[30] It is for all these reasons that I have come to this place.»

14. And John, when he heard these things, went to Jesus my Lord to baptize him. And immediately the Creator of the waters walked down to the Jordan, that he might be baptized in it. The Jordan stirred and cried out for joy, desiring to flee. Then David the psalmist came forth. He rejoiced and was glad, and he sang, saying, "The sea looked and fled; the Jordan turned back. The mountains skipped like hinds, the hills like the lambs of sheep. What is it with you, O sea, that you looked and fled? O Jordan, that you turned back? O mountains, that you skipped like the hinds? O hills, like the lambs of sheep? The earth moved in the presence of God.»[31]

15. And again, in another place: «You visited the earth, and caused it to become drunk. You greatly enriched it. The river <of> God was filled with water. You prepared their food, for this is their preparation.»[32] And again, in another place: «Waters saw you, O my God! Waters saw you and were afraid.»[33] Isaiah the prophet remembered this day and cried out, saying, «Let the deserts of the Jordan rejoice and be glad and joyful, for he has been given the honor of Carmel!»[34] And when the army of the angels of the Most High saw the great honor which God had freely given to all of creation, he cried out by the mouth of this one prophet: «Rejoice, O heavens, and earth rejoice! Let the mountains let loose joy and the hills righteousness, for God has redeemed the captivity of his people.»[35]

30. Psalm 13:3.
31. Psalm 113: 3-7.
32. Psalm 64:10.
33. Psalm 76:17.
34. Isaiah 35:2.
35. Isaiah 49:13; 44:23; 45:13.

16. And when Jesus Christ our Savior was finished being baptized, the heavens opened up (and) the Spirit came forth out of heaven as a dove over him.[36] Then the Father beheld the great humility which his son had in him. He numbered him with sinful men,[37] the likeness of his image, desiring to save it.

17. Then the voice of the Almighty Father cried out in the midst of everyone: «This is my Son, my beloved, upon whom my good pleasure has come.»[38] David, the father of Christ according to the flesh, was the first to see the mystery which would come. He rejoiced at the redemption of his race. He shouted out joyfully, «The voice of the Lord is upon the waters. The God of glory has cried out, the Lord upon many waters, the voice of the Lord in power, the voice of the Lord in greatness.»[39] For truly on this night in which the Lord was baptized, his blessing has spread out over all the waters upon the whole world. They all became like unmixed wine. Dancing for joy, their waves bless God their creator.

18. Thus the prophecy of the psalmist David was fulfilled which says: «Let the heavens rejoice! Let the earth rejoice! The sea will move together with its fulness, the rivers will clap their hands together. The mountains will rejoice, for he has come to judge the earth.»[40] And again, in another psalm: «You have made me dwell in a place of greenness; you have nourished me upon a water of rest. You have turned my soul around; you have led me.»[41]

Paraenesis

19. Come then, my beloved, let us rejoice with all of creation today that God made pure all his creation through his precious baptism.

36. Matthew 3:16; Luke 3:21.
37. Isaiah 53:12.
38. Matthew 3:17.
39. Psalm 28:3-4.
40. Psalm 95:11-13; 97:7-9.
41. Psalm 22:2-3.

Truly I am amazed that the one who created all of creation is standing wishing to be baptized like all sinners. The one who caused the depths to bubble up to fountains of waters and rivers went into the Jordan as though a sinner. The one who divided the rivers in their midst himself went to be baptized. The one who clothes me in the garment of purity came so that I might desire purity. The one who burst the depths and the rocks came to the Jordan that I might wish to be baptized. The one who clothes me in imperishability came that I might wish to be baptized, crying out in the Jordan: «It is to save mankind that I have come, and to turn him again to his beginning.

20. »I am the good shepherd; I have come to seek after the sheep who has gone astray that the wicked <wolf>[42] may not overpower him.[43] I am the fragrant aroma; I have come to take away (from) there the bad odor. I am the bread of life; I have come forth from heaven to give life to the whole world.[44] I am the cup filled with the blood of life; the one who will drink from it will live forever. Come to me, everyone who is troubled, and I will give you rest. Everyone who is laden with the burden of sin, come to me and I will give to you of the sweetness of my divinity. For my yoke is sweet and my burden is light.[45] Come to me, and I will give to you of my flesh, that you might eat of it and drink of my blood. The one who will eat my flesh and drink my blood has eternal life, and I will raise him up on the last day.»[46]

21. You have indeed seen, O my beloved, the great love of God and his great love for us. The one who created all of creation has distributed his flesh. He made it into little pieces and placed it upon the holy altar. He poured out into the cup his holy blood, crying out to all of creation ungrudgingly: «Come to my feast without grudging and envy and hatred and quarreling. Do not come to me full of enmity

42. Emending ⲡⲟⲩⲱⲱϥ to read ⲡⲟⲩⲱ<ⲛ>ϥ.
43. John 10:11-12.
44. John 6:35, 33.
45. Matthew 11:28-29.
46. John 6:54.

toward one another, for there is no enmity in my house; but rather, all our dwelling places are in peace. Do not come to me burdened with slander.»

22. For truly slander is a bad smell for everyone who loves and listens to it. For just as (in the case of) a stinking thing, if a man moves it, not only does it harm the one who moves it, but also everyone who approaches <it>[47] the bad smell harms. That is also the case with slander which destroys us who speak it and hear it. Do not think, O man, that if you go to the altar with hostility you will be able to hide from the one who is upon the altar. No! For he sees the depth of each of our hearts. If you will greet him with a greeting of peace and go to the altar as an enemy to your brother, why then will you greet him at all? Oh, woe to every man who goes up to the body of the Lord and his blood with enmity in his heart toward his neighbor! For (this) is like giving Christ to him as a testimony against his (own) evil, and it is as though he had not gone to church at all!

23. Behold, then, O my beloved, we have washed in the water according to the preaching of the holy John, the proclaimer of the Lamb of God, the forerunner, the prize-bearer, the book- carrier of the scriptures, the steward of Christ, the wise and spiritual herald; the one who walks with beasts in the desert, with the angels as friends to him because of the purity of his body and heart; the one who is clothed with garments of camel (hair),[48] whereas it is the garment of Christ that covers his body on account of his purity; the one who eats locusts and wild honey in place of his food,[49] the angels providing food for him;[50] the one who wanders in the desert and the holes of the earth like a poor man,[51] paradise being for him a dwelling place because of his purity; this one who was worthy of such great honor and glory that he took hold of the head of the one who created him and baptized him.

47. Ms.: them.
48. Matthew 3:4; cf. 2 Kings 1:8 (referring to Elijah).
49. Ibid.
50. 1 Kings 19:5-7 (Elijah).
51. Hebrews 11:38.

24. Oh, this great wonder and this great fear! A sinless God being baptized at the hands of his creation! He lays down for us the example of humility, not to be arrogant, that we might not come into the portion of the one who was cast out of the dwelling place of peace. Let us not fall into (his portion), we who have been baptized in the waters of the Jordan. We washed away the defilements of the flesh, but even our souls were full of defilement and impurity and every (kind of) wild mange and every (kind of) ulcer, which is a plague. For indeed, (to consort with) a woman who is not yours is (an) impurity that scatters abroad a bad smell. Slander is like a rough mange; hatred and strife are an unhealable ulcer.

25. For this reason, therefore, let us not offer sacrifice to God with animals that are crippled or blind or maimed or (one with) its tongue cut, or with any blemish on it.[52] For God does not accept[53] their sacrifice, nor does he pay heed to them; rather, he rejects them and those who bring them. He cries out to us in Isaiah the prophet: «Your sacrifices and your rests from work my soul hates, your festivals and your new moons I do not desire.»[54] And again: «Do not make music to me with the sound of your songs, and I will not listen to your lyres.»[55]

26. Do you not understand, O men, all of these riddles which are appointed for us in the scripture? For what is their interpretation? He (the prophet) informs us that God will not accept from us our sacrifices and our prayers, since all of these are sickness in our souls, which will bring sexual immorality, pollution, abomination, slander, adultery, theft, envy, (and) hatred.[56] These are sorcery, these are vainglory, these are astrology, these are boastfulness, these are evil passions, these are empty honors, obsequiousness of men, insatiation, fratricide and matricide. These and those who come to them are the

52. Leviticus 22:22.

53. Literally «smell.»

54. Isaiah 1:13-14.

55. Amos 5:23; cf. Ezekiel 26:13.

56. Cf. 1 Corinthians 10:6-11.

beasts that are full of blemishes that the love of God will remove from us. Will God be concerned about a lot of irrational beasts? No, never! But it is for us that he is concerned,[57] desiring that we should all be saved.[58] For the Lord is a lover of soul(s).

27. For this reason, therefore, brethren, the time has come for us to advance toward the sacrament with fear and trembling. For indeed our God is a consuming fire.[59] I say to you, if our eyes were to see those who are at the altar, we would be afraid and tremble and be terrified and fall down before the Holy of Holies. For indeed the entire ordinance of the liturgy in the holy place which is manifest is also there in the liturgy as a hidden flame of fire which we do not see.

28. The true high priest Jesus Christ stands beside the high priest who is visible, ready to give to those who are worthy from his body and his precious blood. Almighty God sits upon his exalted throne. He looks down upon all, each one, while they go to their house(s), that he might bless them if they are worthy. The eagles of light are above the deacons at the holy altar, beating their wings for the body of the Lord. The scribes of knowledge stand over the bishop's chair making the word of God sweet by means of the readers who adorn beautifully (the service) with teachings, all the way down to those who watch the doors. The powers of God are those that watch with them. And also there are the others who sing – the angels sing with them. (As for) the porters – the Lord is the one who watches over his house with every preparation.

29. For I also told you this on another occasion, at the time when I drew back, (choosing) not to sit upon the throne because of the fearful thing that I saw in the holy place resembling a flame of fire. Because of this my conscience blames me, and I also fear to advance toward (the throne) because I am disgraced on account of my sins. O my children, he who sits there is not a man like I, but he is the living God.[60]

57. 1 Corinthians 9:9-10.

58. 1 Timothy 2:4.

59. Hebrews 12:29.

60. *Passio Sancti Petri* 17 (ed. Devos, AB 83 [1965]: 176).

30. I have also said that the Lord of the universe fills every place[61] and he also stands over the altar, dwelling in every place, blessing the offering in every place. He sits on his holy throne in the heavens, beside his Holy Father.[62] I do not speak fraudulantly, nor am I embarrassed by that which I speak. But I commend it through the mouth of the prophet, crying out (and) speaking in a loud voice through the testimony that is trustworthy: «'I fill the earth,' says the Lord God Almighty.»[63] And the blessed David, crying out in the prophetic Holy Spirit, saw the mystery which is filled with the glory of God. In addition, he understood that he (God) fills every place; he fills every thing. Immediately he came forth with his lyre and sang praises to God with a joyful voice. He spoke in this manner: «If I go up to heaven, you are there; (if I go) down to Amente, you are with me. Even if I take to myself wings and dwell in the uttermost part of the sea, your hand goes with me.»[64] You see, my children, that God fills every place, and he is with us in that which we do day and night.

31. Let us fear the God who created us, and let us be afraid before our terrible punishments and the stream of fire.[65] And let us remove our sins from ourselves, knowing that God looks upon us every hour and sees our transgressions and our sins. He beholds all our deeds of ungodliness. It is also written: «God is not far from us.»[66] O my beloved, let us not commit sin, that he might not be distant from us and great evils not overtake us. Let us do that which is good, that God may come near to us. As James the brother of the Lord has said: «Draw near to God and he will draw near to you.»[67]

32. We will be able to draw near to God in many ways, until he takes away from us every weakness. And let each person remove from

61. Ephesians 1:23.
62. Ephesians 1:20.
63. Jeremiah 23:24.
64. Psalm 138:8-10.
65. *Apocalypse of Peter* 5.
66. Acts 17:27; Psalm 70:12.
67. James 4:8.

himself all these frailties. Let each one run to the Physician, that he might heal him before the plague becomes great and he is not able to be healed; before the door of the bridal chamber has been closed to us because our lamps were quenched;[68] before the bridal chamber is full and we have been cast forth because we are not wearing the garment of the bridal chamber;[69] before the lord of the vineyard arises and does not pay us because we did not work the vineyard well;[70] before the feast has been gathered and we are found and cast out to the outer darkness;[71] before the sun has become dark, together with the moon and the stars;[72] before the waves that see – which are our eyes – have become dark;[73] before the grinders – which are our teeth – have ceased because the days have become few;[74] before the wheel – which is the tongue that is in the throat when it ceases speaking – has fallen (in)to the pit;[75] before the dust – which is the body that decays in the grave and becomes dust and ashes – has returned to the earth, and the spirit returns to God in the manner in which he gave it.[76]

33. You have seen, therefore, O my brethren, the great misery of man when the times of his end befall him. For we are sojourners upon the earth, the earth which is full of sufferings and sin and anxiety and deception and distraction and strife and guile and hate. And we pursue all of these things! They are sweeter to us than honey and all the things of God! Therefore our sicknesses have multiplied; our days have become few; we have ceased being successful in all our works; we have become inferior in all our works. That which is written has been fulfilled upon <us>:[77] «Woe to them, for they have turned

68. Matthew 25:10.
69. Matthew 22:11-13.
70. Matthew 21:40; cf. Matthew 20:10-15.
71. Matthew 22:13.
72. Matthew 24:29; Ecclesiastes 12:2.
73. Ecclesiastes 12:3.
74. Ecclesiastes 12:4.
75. Ecclesiastes 12:6; cf. James 3:6.
76. Ecclesiastes 12:7; cf. Genesis 2:7; 3:19.
77. Ms.: them.

themselves away from me. Misery will befall them, for they have done iniquity to me.»[78] What is the other misery which is greater than this? (It is) when we reach out to God who created us and he turns his face away from us and does not have pity on us.[79] To whom will we turn, that he may have pity on us? Or to what place will we resort?

34. For this reason, therefore, my beloved, let us fight for ourselves, because our days have drawn near. Let us fight for ourselves so far as our hands and feet are free, before they are bound and not released again. If I did not desire to move (you) with these words of grief today, it would be on account of this great festival that is spread out for us today for the one who belongs to Christ. For look at the greatness of the crowd which is gathered together weeping grievously. But I rejoice in this, because the tears which have come forth from their eyes will be for them a cleansing for their bodies and souls.

35. For this is that which was spoken by Ezekiel the prophet, saying, «I will bring you down to the land of Israel and I will pour upon you pure water.»[80] The land of Israel is, indeed, the house of God, that is, the holy Church, the house of the living God. The pure waters are the tears of repentance – it is the water of baptism of which I speak. I exhort you, O my beloved, that we approach with fear the altar that is full of fear and trembling. Just as it is written in the holy Gospel, our Savior Jesus says, «He who will eat my flesh and drink my blood will continue in me and I in him. For my flesh is true food and my blood is true drink.»[81] You see, therefore, that he who will receive from the offering in purity ceases being reckoned (only) as man and becomes one with God.

36. Behold, therefore, all of you are gathered today in the sheepfold of Christ[82] – we having been washed in the water of holy baptism and

78. Hosea 7:13.
79. Hosea 1:6.
80. Ezekiel 36:24-25; cf. 37:12.
81. John 6:55-56.
82. John 10:1, 16.

doing <as>[83] the one who came to the Jordan in humility – hear the testimony of John. He says: «The one who has sent me to baptize with water, he is the one who said to me, 'The one upon whom you will see the Spirit coming down (and) remaining above him as a dove – this is the one who will baptize with a Holy Spirit and a fire!' And I saw (and) I believed that this is the chosen Son of God.»[84] For indeed, those who stand at the holy place are ministering flames of fire.[85] Most of all, the Lord of every glory will be able to speak of his ordinance and his fear.

37. Therefore, let us be watchful and let us be sober.[86] For our Lord is coming in an hour we do not know.[87] For he says: «Watch! For you do not know the day nor the hour.[88] Know that if the master of the house had known when the thief was coming, he would have been awake and would not have allowed his house to be broken into.»[89] Let us ourselves watch, therefore, O my brethren, for we do not know the day on which we will be required, seized, accompanied, and brought before our Lord. For the thing hastens upon everyone, and not a single one will be left in this dwelling place. Look at our fathers and our fathers' fathers. Look at the prophets and the righteous ones and the apostles – not a single one was left in this world. For the Lord of the universe cries out in the holy Gospel: «Watch, for you do not know the day nor the hour.»[90]

38. And the blessed David also cries out, saying, «Man is like grass or a shadow which has declined.»[91] Do you not hear Isaiah saying, «The Lord said to me, 'Cry out.' And I said, 'Cry out and say what?'

83. Something is missing in the ms. here. We supply <ⲛⲑⲉ>.
84. John 1:32-34; cf. Matthew 3:11.
85. Psalm 103:4.
86. 1 Thessalonians 5:6.
87. Matthew 24:42.
88. Matthew 25:13.
89. Matthew 24:43.
90. Matthew 25:13.
91. Psalms 101:12; 102:15; 108:23.

He said, 'Cry out that all flesh is as grass and all the glory of man is as the blade of grass.'»[92] He says in another place: «Remember the Lord, for we are earth and as grass are the days of man.»[93]

39. Hear now James the brother of the Lord in his epistle concerning those who set their heart(s) on the things of the world: «'Today or tomorrow <we>[94] will go into this city and spend a year there and we will trade and make a profit.' You do not know what will become of you tomorrow!»[95] Your life span is like a vapor that appears for a little while (and) afterwards will perish. David also says: «I have been removed like a declining shadow.»[96] You hear all of these laments which the saints are making over us, grieving for us. Behold, therefore, we have come to understand, O my children, that we will be visited quickly. Let us endeavor to run to the true Physician.

40. Above all, let us resort to the love which covers a multitude of sins.[97] Afterwards let us love one another in order that God might know us, that we belong to him.[98] He said: «By this every one will know that you are my disciples, if you love one another.»[99] Let us visit those who are sick. Let us run to those who are locked up in prison. Let us clothe the one who is naked. Let us with water slake the thirst of the one who is thirsty. Let us take care of (the) orphan. Let us wipe away the tears of (the) widow. Let us pursue peace.[100] Let us not trouble a poor man who is indebted to us. A sojourner let us receive to ourselves with hospitality as did the patriarch Abraham.[101] Let us

92. Isaiah 40:5-6.
93. Psalm 102:14-15.
94. Ms.: you.
95. James 4:13-14.
96. Psalm 108:23.
97. 1 Peter 4:8
98. 1 John 4:7.
99. John 13:35.
100. Hebrews 12:14; cf. Psalm 33:15.
101. Hebrews 13:2; cf. Genesis 18:1-8.

destroy every bond of wickedness.[102] Let us be children of fasting and prayer. When you do all these things, (the prophet) says, «your light will rise like the sun and your righteousness will blossom like the light, and your bones will be fat, just as your soul is at ease, and you will be upright in all your ways and nothing evil will befall you. Your God will watch over you always; his glory will guide you. Whenever you cry out, God will hear you.»[103] You see, then, these great gifts of God (which) he does on our behalf if we keep his commandments.

Peroration

41. This great festival which is spread out for us today has caused the whole city to shine with light. Therefore the prophecy of Isaiah has been fulfilled upon it (the city) which says, «Your sun will not sink nor will your moon grow dim; the Lord is the one who will become a light for us.»[104] Shine! Shine, O Jerusalem! The light of the Lord has risen upon you,[105] for in this night the light, our full lamp, has been victorious over the darkness outside. I see all of you who, filled with great joy (and) gathered together in the house of God from evening until morning, wish to be satisfied by the word of God.

42. But as for us, the things which the grace of God has inspired in our hearts we have not hidden from you by not speaking them according to our strength. As for you, endeavor to keep all of (my words), that they might become for you as guardians. God who saves everyone, and his beloved Son, Jesus Christ our Lord, shall give you the means to keep all his commandments in order that you might come forth from this place (with) your heart(s) full of every good. The Lord be with you and shelter you with his help.

43. It is now time, O brethren, for us to go forward to the holy table which is full of fear and trembling, and complete the holy sacrament

102. Isaiah 58:6; cf. Acts 8:23.
103. Isaiah 58:8-11.
104. Isaiah 60:20
105. Isaiah 60:1.

with great care. You are not walking insolently and impudently, with a loud voice, repelling one another, but rather we are walking in an orderly way. Let us go forward and partake of the bread of heaven and drink from the cup full of life which is filled from the grapevine of the Father of the universe, and they will become for us strength and healing of body and soul, and they will preserve us in our coming in and going out,[106] and they will become for us a strength of salvation over our bed(s). And he will give us the means to please him, and we will inherit the kingdom of heaven.

Doxology

44. Through him it is fitting to give all glory to him and his good Father and the Holy Spirit. (He is) the Savior of all, and consubstantial now and always, forever and ever. Amen.

106. Psalm. 120:8

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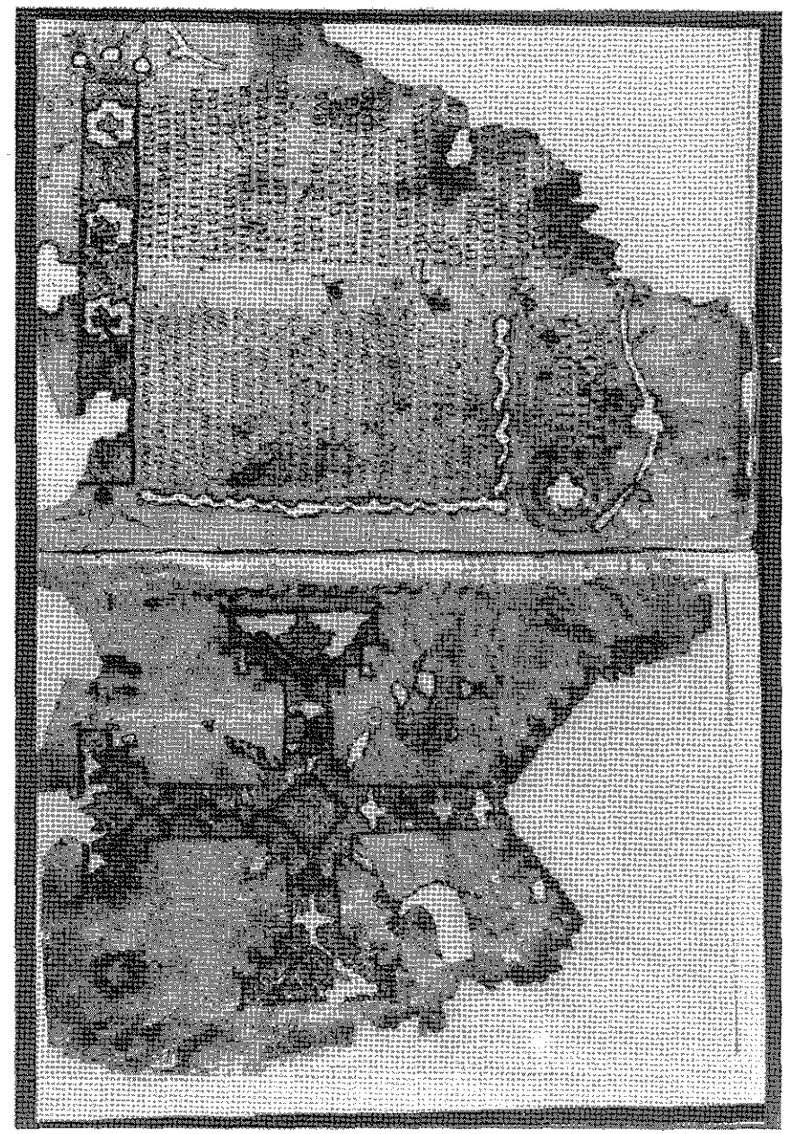

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